

ENGLISH EXERCISES.



A
C O L L E C T I O N
O F
E N G L I S H E X E R C I S E S.

TRANSLATED FROM
THE WRITINGS OF CICERO ONLY,
F O R
SCHOOL-BOYS TO RE-TRANSLATE INTO LATIN;
A N D
ADAPTED TO THE PRINCIPAL RULES
IN THE COMPENDIUM OF
E R A S M U S ' s S Y N T A X.

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At ALFORD, in LINCOLNSHIRE,
YOUTH are carefully boarded and qualified for
the University, by W. ELLIS, A. M. for
Twenty Guineas a Year, and Three Guineas En-
trance.

P R E F A C E.

THE first object that is proposed by teaching boys to *make* Latin, is that they may get a readier, and more perfect knowledge of the various terminations of the Nouns and Verbs, and of the rules of Syntax, than they could have acquired by construing and parsing only: To facilitate this end many Exercise Books have been published; in some of them the Phrases have been arbitrarily drawn up in English by their makers, and the Latin words put down according to the best of their judgement; in others, indeed, the Examples have been taken from Roman authors, but without any particular regard to their being of the best authority or not, as nothing else seems to have been attended to, but that they should illustrate the Rules they stand under.

Such collections are certainly very necessary to enable boys to understand their Grammar well; but let them not be supposed to be of any farther use, or sufficient for another purpose which should by no means be neglected, that is, to enable the

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Scholar to write, in time, the language of ancient Rome, which cannot be thus acquired; so far from it, that should a Boy go through a certain Exercise Book, which I could name, and be able to translate any part of it with strict conformity to the Rules of Syntax, instead of having gained this accomplishment, he would be habituated to a certain jargon which he would with difficulty get rid of afterwards; not to mention the disadvantage of imbibing the first notions of the English tongue from a work the most contemptible, for its vulgarity both of language and sentiments, that can well be met with. Nor is it certain that any one writes a good Latin style, even if he can produce classical authority for all the words or phrases he may employ; for these may be selected from writers who use so different a mode of expression from each other, that although when taken separately, their works may have their peculiar beauty, or at least peculiar propriety, and sameness; yet when blended together, their phraseology may make the most absurd mixture possible: For what would an Englishman think of a composition in his own language, made up of phrases from Bacon and Bolingbroke, Milton's prose writings, and Hume; and yet I cannot see how a similar mixture of styles, and incongruity of expression can be avoided by any one, who composes in a language which is no longer spoke, without he fixes upon some one of

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of the best writers remaining in it, as his model; for there is a Roman cast of thought, and a Roman mode of expression, which can never be acquired but by early imitation.

And if one author is to be selected, no one can hesitate whom to prefer; it ought to be CICERO, not only from his intrinsic excellence, but because the subjects which he treats of, comprehend all those which our youth are employed on, both at School and the University; and indeed I hardly know any occasion on which a modern can have to write Latin, wherein Cicero may not be his guide; since for Epistolary Correspondence, Philosophical Treatises, and Public Orations, he stands forth an unrivalled pattern, and will supply a copious choice of words on these topics to the most cultivated genius. Nor is what I advance any thing new; for the opinion of Cicero being the proper model on which a Latin style should be formed, was very general at the revival of letters. It is true that some scholars at that time made themselves ridiculous by a fastidious abhorrence of any word or phrase which was not used by him, even on subjects on which his writings could not possibly furnish them with any, the doctrines of Christianity; and for this they were heartily laughed at by Erasmus; but it was not for imitating Cicero where it was proper, but for attempt-

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attempting it when it was impossible, that they fell under the lash of his satire; for no one was fonder of his works than that great man; no one thought higher of his genius, or regretted more that he could not copy his language. It was indeed the abuse of his style only that could be liable to censure; for the Italians of that age, when they employed it on proper subjects, shewed that they had acquired the language of their great ancestors, and wrote in a manner truly Roman, and far different from the generality of those who have since chose to follow any other model, or rather no model at all, and whose writings, though many of them were in other respects excellent scholars, consist of the strangest jumble of something that cannot properly be called any language at all, made up of scraps of different authors, of different ages, verse, or prose, serious, or comic, as their phrase book or memory happened to suggest them. Nor was it the Italians only who professed to copy Cicero, and by that means acquired an elegant Latin style; our own countryman Ascham was particularly eminent for this accomplishment, and has in his School-master given excellent directions how this imitation, which I am here recommending, may be put in practice. It has never been doubted whether his rules are sufficient for the purpose they were intended for; but it has been said that they are too difficult for Boys to follow, at least

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in public Schools, and so early as he would have them. But might there not be something introductory to that excellent book, his School-master, drawn up? Might there not be an imitation of Cicero introduced on a more confined plan, and in a manner more suitable to the capacities of children to begin with; in which the scholar should be taught at first, to make the shortest and the simplest sentence in the language that Tully wrote, and have his Latin words not to recollect from his memory, or select from his Dictionary, but placed before him so that he could not err in a bad choice; and where the English, though not barbarous, should correspond with the Latin nearly word for word, whilst he should be led by degrees to mark how the different parts of speech answer in each language, and acquire the inverted order of the Latin tongue? It is to facilitate this very useful end that the following Exercises are presented with the greatest deference to the public. It has been the author's care to make them as easy at the beginning as any of the present Exercise Books, and to conduct the Scholar step by step, to a familiar acquaintance with Cicero's mode of writing, and a habit of composing in pure Latin.

They are divided into three parts: The first contains some introductory Sentences, as Examples to the more general Rules, which are given
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in English; and, in these, care has been taken, that the Example should not require the knowledge of any Rule, which the Scholar has not been instructed in; if a few instances should be found where this attention has not been given, it is hoped the candid Master will excuse it. To this first part, the Conjugations, and Preterperfect Tenses of the Verbs, the Genitive Cases, Declensions, and Genders of the Substantives, and the Terminations of the Adjectives are added, in the usual manner; an assistance which it was thought would be rather prejudicial than useful if continued farther, except in some particular cases. The second part contains the principal Rules of Erasmus's Compendium, with short Examples to them, the Latin words to which correspond in their arrangement to the English, with an intention that the Scholar should, under his Master's direction, endeavour, by degrees to place them in the Latin order. In the third part, where some of the Examples are of considerable length, the Latin words stand exactly as they do in Tully; and though the Scholar may at first meet with some little difficulty in finding out how they correspond with each other in the English and Latin, yet he will find this a much easier task than it would have been for him to have arranged every word as it is in the original, had he been left to the guidance of his own judgement or ear.

There

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There is added a Translation of the *De Amicitia*, by way of Praxis; but* as the Bookseller apprehends it may not be so generally wanted as the other parts of the work, and must enhance the price of the book, the Exercises will be sold separate. As this is calculated for Lads to re-translate into Latin, it has been rendered as literal as the genius of the two languages would admit of: The author therefore hopes, that it will be considered that no elegance of expression could possibly be studyed, but on the contrary a severe brevity, and Latin shade of stile, and that it was not drawn up with an expectation that it will afford any amusement to the English reader, to whom he would recommend the very elegant Paraphrase of Mr. Melmoth of the same work; and hopes that no invidious comparison will be made between two Translations which were intended for such very different purposes.

THE Author requests the School-master will be so good as to correct such errors of the press as he may meet with ; in particular the following :

P. 34, Rule IX. before *by*, put *with*.

P. 40, Rule X. for *tenses*, read *tenus*.

P. 84, in the fourth Example, under *Adjectiva quæ*, for *me*, read *men*, and strike out *ego* from the Latin,

P. 128, for Demosthenes, read Democritus.

P. 284, L. 1, for *desirous*, read *devious*.

ENGLISH EXERCISES.

A

C O L L E C T I O N

OF

ENGLISH EXERCISES.

Introductory Sentences, as Examples to the most
General Rules.

RULE I.

THE Word which answers to the Question Who,
or What, is the Nominative Case to the Verb.
The Verb is to be made of the same Number, and Person,
as its Nominative Case.

I read, lego, 3.

Thou thinkest, cogito, 1.

He hears, audio, 4.

We hinder, prohibeo, 2.

Ye suppose, puto, 1.

They defend, defendo, 3.

I did obtain, obtineo; 2.

Thou didst understand, intelligo, 3.

He did judge, judico 1.

We did direct, præscribo, 3.

Ye did come, venio, 4.

They did see, video, 2.

B

I have

I have fought, *quæro, fivi, 3.*
 Thou hast found, *invenio, veni, 4.*
 He has departed, *discedo, effi, 3.*
 We have assisted, *succurro, i, 3.*
 Ye have feared, *metuo, i, 3.*
 They have considered, *considero, avi, 1.*

I had chose, *deligo, legi, 3.*
 Thou hadst gone, *eo, ivi, 4.*
 He had disputed, *contendo, i, 3.*
 We had triumphed, *triumpho, avi, 1.*
 Ye had called back, *revoco, avi, 1.*
 They had done, *ago, egi, 3.*

I shall leave, *relinquo, iqui, 3.*
 Thou wilt build, *ædifico, avi, 1.*
 He shall compare, *comparo, avi, 1.*
 We will send, *mitto, isti, 3.*
 Ye will pretend, *simulo, avi, 1.*
 They will carry, *porto, avi, 1.*

See thou, *video, di, 2.*
 Let him call to, *appello, avi, 1.*
 Let us accept, *accipio, epi, 3.*
 Ask ye, *rogo, avi, 1.*
 Let them bind, *vincio, xi, 4.*

I can support, *sustineo, ui, 2.*
 Thou mayest receive, *accipio, epi, 3.*
 He may require, *exigo, egi, 3.*
 We may know, *scio, ivi, 4.*
 Ye may redeem, *redimo, emi, 3.*
 They can recover, *recupero, avi, 1.*

I might blame, *obtesto, avi, 1.*
 Thou wouldst run away, *profugio, ere, 3.*
 He could effect, *efficio, eci, 3.*
 We might obey, *obedio, ivi, 4.*
 Ye should compell, *cogo, coegi, 3.*
 They might deliver, *trado, tradidi, 3.*

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I might have lived, *vivo, vixi, 3.*
 Thou might have thought, *existimo, avi, 1.*
 He might have fought, *configo, ixi, 3.*
 We might have desired, *concupisco, iui, 3.*
 Ye might have declared, *declaro, avi, 1.*
 They might have foreseen, *provideo, di, 2.*

I might have had defended, *defendo, di, 3.*
 Thou mightest have had told, *narro, avi, 1.*
 He might have had doubted, *dubito, avi, 1.*
 We might have had wept, *fleo, fleui, 2.*
 Ye might have had agreed, *assentio, si, 4.*
 They might have had placed, *pono, posui, 3.*

I may hope hereafter, *spero, avi, 1.*
 Thou mayest wish hereafter, *opto, avi, 1.*
 He may refute hereafter, *refuto, avi, 1.*
 We may conquer hereafter, *vinco, ici, 3.*
 Ye may receive hereafter, *acquirō, quisiui, 3.*
 They may obtain hereafter, *impetro, avi, 1.*

I am plundered, *diripio, ui, 3.*
 Thou art led out, *educō, uxi, 3.*
 He is appointed, *constituo, ui, 3.*
 We are hindered, *impedio, iui, 4.*
 Ye are taken, *capio, cepi, 3.*
 They are governed, *rego, exi, 3.*

I was carried, *deporto, avi, 1.*
 Thou wast sent, *mitto, isti, 3.*
 He was appointed, *constituo, ui, 3.*
 We were acquitted, *solvo, vi, 3.*
 Ye were overcome, *superō, avi, 1.*
 They were fortified, *munio, iui, 4.*

I have been trusted, *credo, didi, 3.*
 Thou hast been found, *invenio, iui, 4.*
 He has been reconciled, *concilio, avi, 1.*
 We have been divided, *divido, isti, 3.*
 Ye have been pluck't up, *evello, ulsi, 3.*
 They have been required, *postulo, avi, 1.*

I have been lost, *amitto*, *isi*, 3.
 Thou hadst been corrupted, *corrumpo*, *upi*, 3.
 He had been condemned, *condemno*, *avi*, 1.
 We had been shown, *ostendo*, *di*, 3.
 Ye had been adorned, *orno*, *avi*, 1.
 They had been increased, *augeo*, *auxi*, 2.

I shall be found, *reperio*, *p̄ri*, 4.
 Thou shalt be despised, *sperno*, *sprevi*, 3.
 He shall be educated, *educo*, *avi*, 1.
 We shall be hanged, *suspendo*, *di*, 3.
 Ye will be sent for, *accerso*, *iui*, 3.
 They will be taught, *doceo*, *ui*, 2.

Be thou despised, *contemno*, *empsi*, 3.
 Let him be avoided, *fugio*, *i*, 3.
 Let us be bought, *emo*, *emi*, 3.
 Be ye disturbed, *perturbo*, *avi*, 1.
 Let them be pressed, *premo*, *essi*, 3.

I may be defended, *defendo*, *i*, 3.
 Thou mayest be hid, *abdo*, *didi*, 3.
 He may be lifted up, *erigo*, *exi*, 3.
 We may be thought, *puto*, *avi*, 1.
 Ye may be omitted, *omitto*, *isi*, 3.
 They can be answered, *respondeo*, *i*, 2.

I might be approved, *approbo*, *avi*, 1.
 Thou mightest be called, *appello*, *avi*, 1.
 He might be lamented, *deploro*, *avi*, 1.
 We might be denied, *nego*, *avi*, 1.
 Ye might be believed, *credo*, *didi*, 3.
 They might be prepared, *paro*, *avi*, 1.

I might have been invited, *invito*, *avi*, 1.
 Thou shouldest have been changed, *muto*, *avi*, 1.
 He could have been separated, *sejungo*, *unxi*, 3.
 We might have been sworn, *juro*, *avi*, 1.
 Ye could have been chose, *eligo*, *egi*, 3.
 They could have been praised, *laudo*, *avi*, 1.

I might

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- I might had been laughed at, *derideo, ifi, 2.*
 Thou mightest had been vexed, *vexo, avi, 1.*
 He might had been cut off, *rescindo, di, 3.*
 We might had been marked, *noto, avi, 1.*
 Ye might had been forbid, *veto, ui, et avi, 1.*
 They might had been killed, *interficio, eci, 3.*
 I shall be disturbed hereafter, *conturbo, avi, 1.*
 Thou shalt be loved hereafter, *diligo, exi, 3.*
 He shall be appointed hereafter, *constituo, ui, 3.*
 We shall be taken care of hereafter, *curo, avi, 1.*
 Ye shall be deceived hereafter, *fallo, sefelli, 3.*
 They shall be left hereafter, *relinquo, iqui, 3.*
 The condition pleases, *conditio, onis, 3. f. placeo ui, 2.*
 Who has spoke? *quis, quæ, quid, dico, ixi, 3.*
 The cause has been referred, *causa, æ, 1. f. deferor latus, ir. 1.*
 Men may understand, *homo, inis, 3. intelligo, exi, 3.*
 Death has taken away, *mors, tis, 3. f. eripio, ui, 3.*
 Men lye, *homo, inis, 3. mentior, titus, sum, 3. dep.*
 Nature requires, *natura, æ, 1. f. postulo, avi, 1.*
 A power is permitted, *potestas, atis, 3. f. permitto, ifi, 3.*
 The citizens may receive, *civis, is, 3. c. recipio, epi, 3.*
 The mistake will be removed, *error, oris, 3. m. tollo, irr. 3.*
 The law permits, *lex, egis, 3. f. permitto, ifi, 3.*
 Pompey feared, Pompeius, *i. 2. m. timeo, ui, 2.*
 The law is established, *lex, egis, 3. f. constituo, ui, 3.*
 The money may be received, *pecunia, æ, 1. f. recipio, epi, 3.*
 They should be named, *is, ea, id. nomino, avi, 1.*
 Honour commands, *honor, oris, 3. m. jubeo, ussi, 2.*
 Rome delights, *Roma, æ, 1. delecto, avi, 1.*
 Carthage has been destroyed, *Carthago, inis, 3. delco, eui, 2.*
 The gates are open, *porta, æ, 1. f. pateo, ui, 2. neut.*
 The kings threaten, *rex, egis, 3. m. immineo, ui, 2.*

Let the wicked retire, *impius, a, um, secedo effi, 3.*

A supplication has been decreed, *supplicatio, onis, 3 f. decerno, crevi, 3.*

I held my tongue, *ego, pron. taceo, ui, 2.*

Money has been laid out, *pecunia, æ, 1. f. erogo, avi, 1.*

Let the rest come forth, *cæter, a. um, prodeo, iui, 4.*

The house was burnt, *domus, f. 2 & 4. ardeo, fi, 2, neut.*

An opportunity is waited for, *occafio, onis, 3. f. capto. avi, 1.*

Virtue is required, *virtus, utis, 3 f. requiro, iui, 3.*

The fault arises, *crimen, inis, 3 n. exorior, ortus, sum, 3 dep.*

The senate has been convened, *senatus, us, 4 m. convoco, avi, 1.*

Reason is taken away, *ratio, onis, 3 f. tollo, sustuli, 3.*

Physicians are deceived, *medicus, i, 2 m. fallo, fefelli, 3.*

Death is avoided, *mors, ortis, 3 f. fugio, i, 3.*

Life is sought for, *vita, æ, 1 f. expeto, i, 3.*

Galba applies, *Galba, æ, 1 m. penso, avi, 1.*

Friends are found, *amicus, i, 2 m. invenio, i, 4.*

Pompey denied, *Pompeius, i, 2 m. nego, avi, 1.*

I have been disturbed, *ego, pron. perturbo, avi, 1.*

Ambition endeavours, *ambitio, onis, 3 f. nitor, 3 dep.*

He would dispute, *ille, pron. contendo, i, 3.*

Cæcilius would demonstrate, *Cæcilius, i, 2 m. demonstro, avi, 1.*

They might support, *ille, pron. sustineo, ui, 2.*

I have wrote, *ego, pron. scribo, ipsi, 3.*

Sallust has experienced, *Sallustius, i, 2 m. experior, expertus, sum, 4 dep.*

We have been put off, *ego, pron. rejicio, eei, 3.*

Deducæus has admonished, *Deducæus, i, 2 m. admoneo, ui, 2.*

I did propose, *ego, pron. cogito, avi, 1.*

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Caiæta shall be adorned, Caiæta, *æ*, 1 *f.* orno, *avi*, 1.
The books might have been preserved, liber, *i*, 2 *m.*
conseruo, *avi*, 1.

Crassus has despised, Crassus, *i*, 2 *m.* contemno, *psi*, 3.
The games are appooved of, ludus, *i*, 2 *m.* accipio,
epi, 3.

The women lyed down, mulier, *eris*, 3 *f.* accumbo,
ui, 3.

Terentia will persuade, Terentia, *æ*, 1 *f.* persuadeo,
si, 2.

See thou, tu, *pron.* video, *i*, 2.

The father has sent, pater, *is*, 3 *m.* mitto, *isi*, 3.

We are delighted, ego, *pron.* delecto, *avi*, 1.

The library has been completed, bibliotheca, *æ*, 1 *f.*
conficio, *eci*, 3.

The sister is beloved, soror, *oris*, 3 *f.* diligo, *exi*, 3.

The man has found, vir, *i*, 2 *m.* reperio, *peri*, 4.

The boy will hinder, puer, *i*, 2 *m.* prohibeo, *ui*, 2.

I have been alarmed, ego, *pron.* commoveo, *vi*, 2.

Sositheus died, Sositheus, *i*, 2 *m.* decedo, *essi*, 2.

The letters speak, epistola, *æ*, 1 *f.* loquor, locutus,
sum, 3 *dep.*

The consuls have disagreed, consul, *ulis*, 3 *m.* diffi-
deo, *edi*, 2.

A rejection has been accomplished, rejeetio, *onis*,
3 *f.* fio, *factus*, *sum*, *irr.*

The men sat down, homo, *inis*, 3 *c.* redeo, *i*, 2.

The business was referred, res, *ei*, 5 *f.* refero, *tuli*,
irr.

The tablets might be carried about, tabula, *æ*, 1 *f.*
circumfero, *tuli*, *irr.*

The affair is determined, res, *ei*, 5 *f.* decerno,
crevi, 3.

Dishonesty triumphs, improbitas, *atis*, 3 *f.* exsulto,
avi, 1.

Wickedness boasts, nequitia, *æ*, 1 *f.* glorior, *atus*,
sum, 1 *dep.*

Religion has been overthrown, religio, *onis*, 3 *f.*
concido, *i*, 3 *naut.*

RULE II.

ADJECTIVES, PRONOUNS, and PARTICIPLES are
*to be made of the same Case Gender and Number as the
 Substantives, with which they agree.*

A bold, cruel, wealthy woman is ready.

Another greater reason was at hand.

The greatest labour is added.

A great error prevails.

Your liberty is taken away.

The most beautiful Campanian country will be divided.

A fearful man obey'd.

No deceit, is produced.

The most impudent man is chosen.

No private letters are produced,

The most impudent man has been afraid.

The most talkative man has been struck dumb.

Human councils have failed.

They alone remain.

The uncultivated way may be left.

No luxury will be found.

Our whole army has been destroyed.

A wonderful accident has happened.

All that assent falls off.

The careful husbandman sows.

RULE III.

A VERB TRANSITIVE requires the Noun following it to
be put in the Accusative Case.

I name no one.

One man has set us free.

He left a marriagable daughter.

Madness

Audax, *acis*, *adj.* crudelis, *e*, *adj.* pecuniosus, *a*,
um. *adj.* mulier, *eris*, 3 *f.* sum, *præsto*, *adverb.*
 Alter, *a*, *um.* magnus, *major*, *maximus*. Causa, *a*,
 1 *f.* subsum.
 Magnus, *a*, *um.* labor, *oris*, 3 *m.* accedo *essi*, 3 *neut.*
 Magnus, *a*, *um.* error, *oris*, 3 *m.* versor, *atus*, *sum*, 1 *dep.*
 Vester, *a*, *um.* *pron.* libertas, *atis*, 3 *f.* tollo, *sustuli*, 3.
 Pulcher, *a*, *um.* *pulchrior*, *pulcherrimus*. Campanus,
a, *um.* ager, *ri*, 2 *m.* divido, *si*, 3.
 Timidus, *a*, *um.* vir, *iri*, 2 *m.* pareo, *ui*, 2 *neut.*
 Nullus, *a*, *um.* fraus, *dis*, 3 *f.* profero, *irr.*
 Homo, *inis*, 3 *c.* impudens, *impudentissimus*, deligo, *egi*, 3.
 Nullus, *a*, *um.* privatus, *a*, *um.* Epistola, *a*, 1 *f.*
 profero, *irr.*
 Homo, *inis*, 3 *c.* impudens, *adj.* pertimesco, *ui*, 3.
 Homo loquax, *acissimus*, *a*, *um.* obmutesco, *ui*, 3 *n.*
 Humanus, *a*, *um.* concilium, *i*, 2 *n.* cado, *cecidî*, 3.
 Ille, *a*, *ud.* solus, *a*, *um.* permaneo, *ans*, 3.
 Incultus, *a*, *um.* via, *a*, 1 *f.* relinquo, *iqui*, 3.
 Nullus, *a*, *um.* luxuries, *ei*, 5 *f.* reperio, *ri*, 4.
 Noster, *a*, *um.* omnis, *e*, *adj.* Exercitus, *us*, 4 *m.*
 intereo, *ii*, 4 *neut.*
 Mirificus, *a*, *um.* casus, *us*, 4 *m.* evenio, *i*, 4.
 Omnis, *e*, *adj.* ille, *a*, *ud.* assensus, *us*, 4 *m.* elabor,
elapsus, *sum*, 3 *dep.*
 Diligens *entis*, *adj.* Agricola, *a*, 1 *m.* fero, *vi*, 3.

Ego, *pron.* nomino, *avi*, 1. nemo, *inis*, 3 *c.*
 Vir, *iri*, 2 *m.* unus, *a*, *um.* libero, *avi*, 1. Ego, *pron.*
 Relinquo, *iqui*, 3. filia, *a*, 1 *f.* nubilis, *e*, *adj.*

Madness overcame reason.
The brother left an heir.
Observe ye the event.
He leaves no building.
Capua corrupted Hannibal himself.

How long will that, your madness, play upon me
also?

I have found out all these things.
All your citizens fear you.
Take ye care of your wives.

One day omitted often disturbs the whole.

A wise Prætor avoids offence.

All the nobles know these things, our own country-
men know them, the little merchants know them.

The mother produces a letter.
No one accused, no one named Sulla.

You have rejected all equity.
Nor do I now blame your intention.

The true dispute is this.
Your tears hinder me.

The other person has deceived many.

A learned man commended the philosophers.

The senate openly undertook my cause.

All persons avoid your discourse.
He did not carry his own tribe.
They appointed yearly magistrates.

ENGLISH EXERCISES.

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Amentia, *æ*, 1 *f.* vinco, *ici*, 3. ratio, *onis*, 3 *f.*
 Frater, *is*, 3 *m.* relinquo, *iqui*, 3. hæres, *edis*, 3.
 Attendo, *i*, 3. exitus, *us*, 4 *m.*
 Relinquo, *iqui*, nullus, *a*, *um.* ædificium, *i*, 2 *n.*
 Capua, *æ*, 1 *f.* corrumpo, *upi*, 3. Hannibal, *alis*, 3
m. ipse, *pron.*
 Quamdiu, *adv.* furor, *oris*, 3 *m.* iste, *a*, *ud*, *pron.*
 Tuus, *a*, *um*, *pron.* ludo, *si*, 3. Ego, *pron.* etiam,
adv.
 Ego, *pron.* comperio, *i*, 4 hic, *pron.* art. omnis, *e.*
 Omnis, *e.* civis, *is*, 3 *c.* metuo, *ui*, 3 tu, *pron.*
 Tu, *pron.* curo, *avi*, 1. conjux, *ugis*, 3 *f.* vester,
a, *um.*
 Unus, *a*, *um*, *adj.* dies, *ei*, 5 *m.* intermissus, *a*, *um*,
sæpe, *adv.* perturbo, *avi*, 1. totus, *a*, *um*, *adj.*
 Prætor, *oris*, 3 *m.* sapiens, *entis.* *adj.* vito, *avi*, 1.
 offensio, *onis*, 3 *f.*
 Omnis, *e*, *adj.* nobilis, *e*, *adj.* scio, *ivi* 4. hic
hæc, *hoc*, noster, *a*, *um*, *pron.* homo, *inis*, 3 *c.* scio,
ivi, 4. mediocris, *e*, *adj.* negotiator, *oris*, 3 *m.*
 scio.
 Mater, *is*, 3 *f.* profero, *irr.* Epistola, *æ*, 1 *f.*
 Nemo, *inis*, 3 *c.* infimulo, *avi*, 1. Nemo, *nomino*,
avi. Sulla, *æ*, 1 *m.*
 Rejicio, *eci*, 3. equitas, *atis*, 3 *f.* omnis, *e.*
 Neque, *adv.* nunc, *adv.* reprehendo, *i*, 3. consilium,
i, 2 *n.* tuus, *a*, *um*, *pron.*
 Contentio, *onis*, 3 *f.* verus, *a*, *um*, *adj.* sum, hic.
 Lacrima, *æ*, 1 *f.* tuus, *a*, *um.* impedio, *ivi*, 4. ego,
pron.
 Homo, *inis*, 3. *c.* alter, *a*, *um.* fallo, *fefelli*, 3. mul-
 tus, *a*, *um.*
 Homo, *inis*, 3 *c.* doctus, laudo, *avi*, 1. philosophus,
i, 2 *m.*
 Senatus, *us*, 4 *m.* palam, *adv.* suscipio, *epi.* 3.
 causa, *æ*, 1 *f.* meus, *a*, *um.*
 Omnis, *e.* fugio, *i*, 3. sermo, *onis*, 3 *m.* tuus, *a*, *um.*
 Non, *adv.* fero, *tuli*, *irr.* tribus, *us*, 4 *f.* suus, *a*, *um.*
 Creo, *avi*, 1. Magistratus, *us*, 4 *m.* annuus, *a*, *um.*

Our countrymen always thought these, daring,
wicked, dangerous citizens.

I will name no woman.

Men may blame my advice.

This new form frightens the eyes.

One consolation supports me.

What witness has called upon Posthumius,

She does not fear your silent thoughts.

Pompey very greatly approved my consu'liship.

That angry man desires your blood.

Your ancestors conquered all Italy.

Our ancestors took up arms.

Hear those good men.

The Roman people possess Macedonia.

Trebonius suffered great pain,

This thing consoles me.

I received your pleasing letters.

I love the man greatly.

All these things will have a better end.

I acquire my dignity.

I have read your speech.

You never had more farms.

Cæsar approved of this my conduct.

We have lost a very worthy citizen.

We have many probable things.

Your

Homo, *inis*, 3 *c.* noster, *a*, *um.* semper, *adv.* puto, *avi*,
hic, audax, *acis*, *adj.* malus, *a*, *um.* perniciosus, *a*,
um. civis, *is*, 3 *c.*

Nomino, *avi*, i. *fæmina*, *æ*, i *f. nullus*, *a, um*.

Homo, *inis*, 3 c. reprehendo, *di*, 3, concilium, *i*,
2 n. meus, *a*, *um*.

Hic, *bæc*, *boc*, novus, *a, um*. forma, *æ*, 1 *f*. terreo, *ui*, 2.
oculus, *i*. 2 *m*.

Consolatio, onis, 3 f. unus, a, um. sustento, avi, I.
ego, pron.

Quis, *quæ*, *quid*. testis, *is*, 3. invoco, *avi*. Post-
humus, *i*, 2 *m*.

Non, *adv.* timesco, *ui*, 3. cogitatio, *onis*, 3 *f.* vester, *a, um. tacitus, a, um.*

Pompeius, *i*, 2 *m.* maxime, *adv.* probo, *avi*, 1,
consulatus, *us*, 4 *m.* meus, *a*, *um*.

Homo, *inis*, 3. c. iratus, *a*, *um*. ille, *a*, *ud*, *pron.* concupisco, *iwi*, 3. sanguis, *inis*, 3. m. vester, *a*, *um*.

Majores, 3 p. vester, a, um, vinco, ici, 3. Italia,
e, 1 f. universus, a, um.

Majores, 3 *p. noſter*, *a*, *um*, *capió*, *cepi*, 3. *arma*,
orum, 2 *neut. plur.*

Audio, *ivi*, 4. vir, *iri*, 2 m. bonus, *a, um*. iste, *a, ud*.

Populus, *i*, 2 *m*. Romanus, *a*, *um*. teneo, *ui*, 2.
Macedonia, *æ*, 1 *f*.

Trebonius, *i*, *z m.* perfero, *tuli*, *irr.* dolor, *oris*,
3 m. magnus, *a*, *um*.

Res, *ei*, 5 *f.* ille, *a*, *ud*, consolor, *atus*, sum, 1 *dep.* ego.

Accipio, *epi*, 3.-literæ, *arum*, 1 *f. pl.* tuus, *a, um*,
suavis, *e*.

Diligo, *exi*, 3. homo, *inis*, 3 c. valde, *adv.*

Hic, omnis, *e*, habeo, *ui*, 2. exitus, *us*, 4 *m.* melior,
oris, *adj.*

Obtineo, *ui*, 2. dignitas, *atis*, 3 *f.* meus, *a*, *um*.

Lego, *egi*, 3. fermo, *onis*, 3 *m.* tuus, *a*, *um*.

Nunquam, *adv.* habeo, *ui*, 2. plus, *pluris*, *adj.*
Prædium, *i*, 2 *n.*

Cæsar, *aris*, 3 *m.* approbo, *avi*, 1. actio, *onis*, 3 *f.*
hic, meus, *a*, *um*.

Amitto, *isti*, 3. civis, *is*, 3 c. optimus, *a, um*.

Ego, *pñon*. habeo, *ui*, 2. multus, *a*, *um*. probabilis, *e*.
Expectatio,

Your expectation does not disturb me.

You indeed alledge a probable reason.

You will easily avoid hatred.

The Sirens invite Ulysses.

Fortune favours the bold.

Unprovided he took up arms.

All minds being cultivated do not bear fruit.

The poets introduce the bravest men lamenting.

You despise all authorities.

Every animal desires something.

I will remove that severe old man.

Some one will say, is this then your instruction? do
do you so teach the young men?

RULE IV.

*WHEN a Conjunction copulative, or disjunctive, comes
between two Verbs, they are to be made the same Mood
and Tense; when between two Nouns, the same Case.*

You love modesty, and goodness, and virtue.

Consul and Augur he neglected the Auspices.

Neither the senate, nor the people has any power.

You will know a modest and sensible man.

Philosophy takes away vain troubles, and drives off
fear.

I despise

Expectatio, *enis*, 3 *f.* tuus, *a*, *um*. non, *adv.* per-
turbo, *avi*, 1. ego, *pron.*

Tu, *pron.* quidem, *adv.* affero, *attuli*, *irr.* causa,
e, 1 *f.* probabilis, *e*.

Facile, *adv.* vito, *avi*, 1. odium, *i*, 2 *n*.

Siren, *enis*, 3 *f.* invito, *avi*, 1. Ulysses, *is*, 3 *m*.

Fortuna, *e*, 1 *f.* adjuvo, *vi*, 1. fortis, *e*.

Imparatus, *a*, *um*. fumo, *sumpsi*, 3. arma, *orum*, 2
n. pl.

Animus, *i*, 2 *m*. omnis, *e*. cultus, *a*, *um*. non, *adv.*
fero, *tuli*, *irr.* fructus, *us*, 4 *m*.

Poeta, *e*, 1 *m*. induco, *uxi*, 3. vir, *iri*, 2 *m*. fortis, *e*.
lamentans, *antis*, *part.*

Tu, *pron.* contemno, *i*, 3. authoritas, *atis*, 3 *f.*
omnis, *e*.

Omnis, *e*, animal, *alis*, 3 *n*. adpeto, *i*, 3. quidam,
quædam, *quoddam*.

Removeo, *vi*, 2. ille, *a*, *ud*. durus, *a*, *um*. senex, *senis*, 3.

Aliquis, *e*, *id.* dico, *ixi*, 3. sum, *igitur*, *adv.* dis-
ciplina, *e*, 1 *f.* tuus, *a*, *um*. sic, *adv.* instituo,
ui, 3. juvenis, *is*, 3.

Diligo, *exi*, 3. pudor, *oris*, 3 *m*. & *conj.* bonitas,
atis, 3 *f.* que, *conj.* virtus, *utis*, 3 *f.*

Consul, *ulis*, 3 *m*. & *conj.* augur, *uris*, 3 *m*. negligo,
exi, 3. auspiciu, *i*, 2 *n*.

Nec, *conj.* senatus, *us*, 4 *m*. nec, *conj.* populus, *i*, 2
m. habeo, *ui*, 2. vis, *is*, 3 *f.* ullus, *a*, *ud*.

Cognosco, *ovi*, 3. homo, *inis*, 3 *c*. modestus, *a*, *um*. et
conj. prudens, *entis*, *adj.*

Philosophia, *e*, 1 *f.* detraho, *traxi*, 3. sollicitudo,
inis, 3 *f.* inanis, *e*. & *conj.* pello, *pepuli*, 3. timor
oris, 3 *m*.

Contemno,

I despise magnificent Villas, and marble pavements.

Antony led out two legions and two prætorian cohorts.

We see very many males and female.

Wash your hands and sup.

A lofty and noble mind despises all human affairs.

I willingly except and distinguish these men.

You have the right and the power.

They have desired great things, and very much to be expected.

Nature has made man bolder than woman.

He adds a fleet and an army.

Your quick return declares your politeness and affection.

RULE V.

THE Verb sum, requires a Nominative Case after it.

Bythinia is your province.

No one is compassionate.

The great grandfather and the grandfather were Prætors.

There is the highest honour, the highest dignity.

Your speech was very elegant and very cunning.

This is one place.

You have been tribune.

There was such boldness and such violence.

- Contemno, *empfs*, 3. villa, *æ*, 1 *f*. magnificus, *a*, *um*.
 et, *conj.* pavementum, *i*, 2 *n*. marmoreus, *a*, *um*.
 Antonius, *i*, 2 *m*. educo, *uxi*, 3. legio, *onis*, 3 *f*. duo,
 et *conj.* cohors, *ortis*, 3 *f*. duo, prætorius, *a*, *um*.
 Video, *di*, 2. complures, *pl. adj.* mas, *aris*, 3 *m*. et
conj. fæmina, *æ*, 1 *f*.
 Lavo, *i*, 1. manus, *us*, 4 *f*. tuus, *a*, *um*. et cæno, *avi*, 1.
 Animus, *i*, 2 *m*. excelsus, *a*, *um*. et, *conj.* magnificus,
a, *um*. despicio, *exi*, 3. res, *rei*, 5 *f*. omnis, *e*.
 humanus, *a*, *um*.
 Libenter, *adv.* excipio, *epi*, 3. et, *conj.* fecerno, *secre-*
vi, 3. homo, *inis*, 3 *c*. hic, *hæc*, *hoc*.
 Habeo, *ui*, 2. jus, *juris*, 3 *n*. et, *conj.* potestas, *atis*, 3 *f*.
 Concupisco, *ivi*, 3. res, *ei*, 5 *f*. magnus, *a*, *um*. et
conj. magnopere, *adv.* expectandus, *a*, *um*. part.
 Natura, *æ*, 1 *f*. facio, *eci*, 3. vir, *iri*, 2 *m*. audacior,
oris, *adj. compar.* quam, *conj.* mulier, *eris*. 3 *f*.
 Adjungo, *unxi*, 3. classis, *is*, 3 *f*. et, *conj.* exercitus,
us, 4 *m*.
 Reditus, *us*, 4 *m*. celer, *a*, *um*. tuus, *a*, *um*. declaro,
avi, 1. humanitas, *atis*, 3 *f*. tuus et amor *oris*,
 3 *m*.

- Bythinia, *æ*, 1 *f*. sum, provincia, *æ*, 1 *f*. vester, *a*, *um*.
 Nemo, *inis*, 3. sum, misericors, *ordis*, *adj.*
 Proavus, *i*, 2 *m*. et, *conj.* avus, *i*, 2 *m*. sum, prætor,
oris, 3 *m*.
 Sum, honestas, *atis*, 3 *f*. summus dignitas, *atis*, 3 *f*.
 summus, *a*, *um*.
 Oratio, *onis*, 3 *f*. tuus, *a*, *um*. sum, perelegans, *antis*,
adj. et per subtilis, *e*.
 Hic, sum, unus, *a*, *um*. locus, *i*. 2 *m*.
 Sum, tribunus, *i*, 2 *m*.
 Sum, audacia, *æ*, 1 *f*. tantus, *a*, *um*. et vis, *is*, 3 *f*.
 tantus.

Sum,

18 ENGLISH EXERCISES.

May my fellow citizen be safe, be flourishing, be happy.

Experience is the best master.

Thou art a judge.

All the fault is your's.

All slavery is wretched.

There is the greatest disagreement but an unequal contest.

There is great disturbance and confusion.

Admonition is not necessary.

The greatest severity is popular.

Are not you a ridiculous man?

My enemies are many.

The distinction of these things is easy and short.

Your writings are true.

Pain is not the greatest evil.

A wise man is always happy.

We are not ignorant.

A brave man is confident.

The stars are hot and bright.

Every body, is either water, or air, or fire, or earth.

They are innocent and modest.

RULE VI.

THE latter of two Verbs, is to be made in the Infinitive Mood when the Sign, To, goes before it.

He desires to pour out all his blood.

Have you obliged the cryer to lie?

It

ENGLISH EXERCISES.

19

Sum, civis, *is*, 3 *c.* incolumis, *e*, sum, florens, *entis*,
part, sum, beatus, *a*, *um*.

Experientia, *a*, 1 *f.* sum, magister, *i*, 2 *m.* bonus.

Sum, judex, *icis*, 3.

Crimen, *inis*, 3 *n.* omnis, *e*, *adj.* sum, tuus, *a*, *um*.

Servitus, *us*, 4 *m.* omnis, *e*, sum, miser, *a*, *um*.

Sum, dissentio, *onis*, 3 *f.* summus, *a*, *um.* sed, *conj.*

contentio, *onis*, 3 *f.* dispar, *adj.* hic, *hæc*, & *hoc*.

Sum, perturbatio, *onis*, 3 *f.* magnus, *a*, *um.* et, *conj.*
confusio, *onis*, 3 *f.*

Hortatio, *onis*, 3 *f.* non, sum, necessarius, *a*, *um*.

Severitas, *atis*, 3 *f.* magnus, sum, *a*, *um.* popularis, *e*.

Non, sum, tu, *pron.* homo, *inis*, 3 *c.* ridiculus, *a*, *um*.

Inimicus, *i*, 2 *m.* meus, *a*, *um.* sum, multus, *a*, *um*.

Distinctio, *onis*, 3 *f.* hic, res, *ei*, 5 *f.* sum, facilis,
e. et, *conj.* expeditus, *a*, *um*.

Scriptum, *i*, 2 *n.* tuus, *a*, *um.* sum, verus, *a*, *um*.

Dolor, *oris*, 3 *m.* non, sum, malum, 2 *n.* magnus,
a, *um*.

Sapiens, *entis*, *adj.* sum, semper, *adv.* beatus, *a*, *um*.

Non, sum, ignarus, *a*, *um*.

Vir, *iri*, 2 *m.* fortis, *e*, sum, fidens, *adj.*

Sidus, *eris*, 3 *n.* sum, calidus, *a*, *m.* et, perlucidus,
a, *um*.

Corpus, *oris*, 3 *n.* omnis, *e*, sum, vel, *conj.* aqua, *a*,
1 *f.* vel, aer, *eris*, 3 *m.* vel, *conj.* ignis, *is*, 3 *m.* vel,
terra, *a*, 1 *f.*

Sum, innocens, *entis*, *adj.* et, verecundus, *a*, *um*.

Cupio, *ivi*, 3. profundo, *udi*, 3. sanguis, *inis*, 3 *m.*
suus, *a*, *um.* omnis, *e*.

Cogo, *coegi*, 3. præco, *onis*, 3 *m.* mentior, *mentitus*,
sum, *dep.*

Sum,

It is difficult to be silent, when you may be in pain.
My grief would compell me to answer.

He was not able to tell their names and yet he praised
them very greatly.

What tyrant has forbid the unhappy to lament?

You are accustomed to call yourself a Pythagorean.

A certain fatal calamity seems to have fallen upon, and
seised the improvident minds of men.

You are accustomed to forget nothing but injuries.

Let him cease to oppose Brutus.

They have endeavoured to renew the war.

You seem to entertain some hope.

Philo has been willing to overthrow that definition.

They desire to confound all things.

Our friend Pomponius seems to joke.

Critolaus chose to imitate the antients.

Pythian Apollo commands us to know ourselves.

The mind always desires to do something.

I do not dare to say that.

Virtue cannot be lost.

We are able to confute invidious censurers.

I indeed desire to hear these things.

ENGLISH EXERCISES.

21

- Sum, difficilis, *e*, taceo, *ui*, 2. cum, *conj.* doleo, *ui*, 2.
Dolor, *oris*, 3. *m.* meus cogo, *egi*, 3. ego, *pron.* respon-
deo, *i*, 2.
Non, possum, *potui*, *irr.* dico, *ixi*, 3. nomen, *inis*, 3 *n.*
is, *ea*, *id.* fed, *conj.* tamen, *adv.* laudo, *avi*, 1. is,
ea, *id.* maxime, *adv.*
Quis, *quæ*, *quid.* tyrannus, *i*, 2 *m.* veto, *ui*, 1. miser,
a, *um.* lugeo, *uxi*, 2.
Soleo, *solitus*, *sum*, *neut. pass.* dico, *dixi*, 3. tu, *pron.*
Pythagoreus, *a*, *um.*
Quidam, *quædam*, *quoddam.* calamitas, *atis*, 3 *f.*
fatalis, *e.* video, *i*, 2. incido, *di*, 3. et, *conj.* occu-
po, *avi*, 1. mens, *entis*, 3 *f.* improvidus, *a*, *um.*
homo, *inis*, 3.
Soleo, *solitus*, *sum*, 2 *neut. pass.* obliviscor, *oblitus*, *sum*,
3 *dep.* nihil, *indecl.* nisi, *conj.* injuria, *e*, 1 *f.*
Defino, *ivi* & *ii*, 3. oppugno, *avi*, 1. Brutus, *i*, 2 *m.*
Conor, *atus*, *sum*, 1 *dep.* renovo, *avi*, 1. bellum, *i*, 2 *n.*
Videor, *visus*, *sum*, 2. habeo, *ui*, 2. spes, *ei*, 5 *f.* non-
nullus, *a*, *um.*
Philo, *onis*, 3 *m.* volo, *volui*, *irr.* evertor, *ti*, 3. is,
ea, *id.* definitio, *onis*, 3 *f.*
Cupio, *ivi*, 3. confundo, *fudi*, 3. omnis, *e.*
Pomponius, *i*, 2 *m.* noster, *a*, *um.* videor, *visus*, *sum*, 2.
jocor, *jocatus*, *sum*, 1 *dep.*
Critolaus, *i*, 2 *m.* volo, *volui*, *irr.* imitor, 1. *dep.*
antiquus, *a*, *um.*
Pythius, *a*, *um.* Apollo, *inis*, 3 *m.* jubeo, *jussi*, 2. nosco,
ovi, 3. ego, *ipse*.
Animus, *i*, 2 *m.* semper, *adv.* appeto, *i*, 3. ago, *egi*, 3.
aliquis, *e*, *id.*
Non, *adv.* audeo, *ausus*, *sum*, 2 *neut. pass.* dico, *ixi*, 3.
is, *ea*, *id.*
Virtus, *utis*, 3 *f.* non, *adv.* possum, *potui*, *irr.* amitto,
isi, 3.
Possum, *irr.* confuto, *avi*, 3. vituperator, *oris*, 3 *m.*
invidus, *a*, *um.*
Ego, *pron.* vero, *adj.* cupio, *ivi*, 3. audio, *ivi*, 4. iste,
a, *ud.*

RULE

RULE VII.

THE latter of two Substantives with Of before it, must be made in the Genitive Case.

The glory of the Roman people is concerned.

He received the fruit of his virtue.

Observe the boldness of the man.

He heard the words of many witnesses.

They expressed the care, and the grief of their minds.

Do you dare make mention of the Sempronian law.

Ye see the force of the Agrarian law.

He implores not the ability of the orator, but the protection of the consul.

You have attempted to violate the liberty of this people.

You have despised the whole authority of the senate.

They left that part of the benches empty.

The images of the immortal gods, and the statues of ancient men have been thrown down.

Protect the name, and the safety of the Roman people:

The violence of the wicked has deceived my expectation.

You have despised the family of Murena, you have extolled your own.

He left no proof of avarice, nor luxury.

I will not fear the testimony of these persons.

Gloria, *a*, 1 *f*. populus, *i*, 2 *m*. Romanus, *a*, *um*. ago,
egi, 3.
 Capiō, *cepi*, 3. fructus, *us*, 4 *m*. virtus, *utis*, 3 *f*. is,
ea, *id*.
 Video, *di*, 2. audacia, *a*, 1 *f*. homo, *inis*, 3.
 Audio, *iui*, 4. verbum, *i*, 2 *n*. testis, *is*, 3 *c*. multus,
a, *um*.
 Significo, *avi*, 1. cura, *a*, 2 *f*. et, *conj*. dolor, *oris*,
 3 *m*. animus, *i*, 2 *m*. suus, *a*, *um*.
 Audeo, *ausus*, *sum*, 2. facio, *eci*, 3. mentio, *onis*, 3 *f*.
lex, *egis*, 3 *f*. Sempronius, *a*, *um*.
 Video, *di*, 2. vis, *vis*, 3 *f*. lex, *egis*, 3. Agrarius, *a*, *um*.
 Non, *adv*. imploro, *avi*, 1. ingenium, *i*, 2 *n*. orator,
oris, 3 *m*. fed, *conj*. auxilium, *i*, 2 *n*. consul, *ulis*,
 3 *m*.
 Conor, *atus*, *sum*, 1 *dep*. violō, *avi*, 1. libertas, *atis*,
 3 *f*. hic, *hæc*, *hoc*, populus, *i*, 2 *m*.
 Negligo, *exi*, 3. authoritas, *atis*, 3 *f*. omnis, *e*, sena-
tus, *us*, 4 *m*.
 Relinquo, *iqui*, 3. pars, *artis*, 3 *f*. iste, *a*, *ud*. sub-
fellium, *i*, 2 *n*. inanis, *e*.
 Simulacrum, *i*, 2 *n*. deus, *i*, 2 *m*. immortalis, *e*, et,
conj. statua, *a*, 1 *f*. homo, *inis*, 3. antiquus, *a*, *um*.
dejicio, *eci*, 3.
 Confervo, *avi*, 1. nomen, *inis*, 3 *n*. et, *conj*. salus,
utis, 3 *f*. populus, *i*, 2 *m*. Romanus, *a*, *um*.
 Vis, *is*, 3 *f*. improbus, *a*, *um*. fallo, *fefelli*, 3. ex-
pectatio, *onis*, 3 *f*. meus, *a*, *um*.
 Contemno, *empsi*, 3. genus, *eris*, 2 *n*. Murena, *a*, 1 *m*.
effero, *extuli*, 3. tuus, *a*, *um*.
 Relinquo, *iqui*, 3. vestigium, *i*, 2 *n*. nullus, *a*, *um*.
avaricia, *a*, 1 *f*. neque, *adv*. luxuria, *a*, 1 *f*.
 Non, *adv*. pertimesco, *timui*, 3. testimonium, *i*, 2 *n*.
 hic, *hæc*, *hoc*.

Nosco,

I know the custom of the men.

The cause of all good men is the same.

Ye see the diligence of the Gauls.

It would be absurd to make no mention of Sulla.

You desire the public records of the Heracleans.

Almost all the other magistrates were the defenders
of my safety.

Ponteius had the power of life and death.

Ye see the intolerable boldness of the man.

I do not now complain of the iniquity of the law.

You have avoided the sentence of the law.

There was no suspicion of bribery.

This was the discourse of all men.

Ye see the diligence and the integrity of the man.

I have borne the cruelty of enemies, the wickedness
of the faithless, the deceit of the envious.

Nature has given a variety of many most pleasing
things.

I lay aside the remembrance of my own grief.

This is the cause of all these crimes and wickedness.

Ye know their virtue and diligence.

So great is the power of virtue that a good man is
happy.

The wisest men saw the reason of the action.

I recommend the incredible diligence of Pompey.

He was the common enemy of all.

There

ENGLISH EXERCISES.

23

Nosco, *ovi*, 3. consuetudo, *is*, 3 f. homo, *inis*, 3.

Causa, *a*, 1 f. omnis, *e*. bonus, *a*, *um*. sum, *unus*, *a*, *um*.

Video, *di*, 2. diligentia, *e*, 1 f. Gallus, *i*, 2 m.

Sum, absurdus, *a*, *um*. facio, *eti*, 3. mentio, *onis*, 3 f. nullus, *a*, *um*. Sulla, *a*, 1 m.

Desidero, *avi*, 1. tabula, *a*, 1 f. publicus, *a*, *um*. Heraclienfis, *e*.

Poenē, *adu*. omnis, *e*. reliquus, *a*, *um*. magistratus, *is*, 4 m. sum, defensor, *oris*, 3 m. salus, *utis*, 3 f. meus, *a*, *um*.

Fonteiſ, *i*, 2 m. habeo, *ui*, 2. potestas, *atis*, 3 f. vita, *a*, 1 f. et, *conj*. nex, *etis*, 3 f.

Video, *i*, 2. audacia, *a*, 1 f. intolerabilis, *e*. homo, *inis*, 3.

Neque, *adu*. ego, *pron*. nunc, *adu*. queror, *questi* *fui*, 3 dep. iniquitas, *atis*, 3 f. lex, *agis*, 3 f.

Fugio, *i*, 3. sententia, *a*, 1 f. lex.

Sum, suspicio, *onis*, 3 f. nullus, *a*, *um*. largitio, *onis*, 3 f.

Hic, sum, sermo, *onis*, 3 m. omnis, *e*.

Video, *i*, 2. sedulitas, *atis*, 3 f. et, *conj*. integritas, *atis*, 3 f. vir, *iri*, 2 m.

Perfero, *tuli*, *irr*. crudelitas, *atis*, 3 f. inimicus, *i*, 2 m. foetus, *oris*, 3 m. infidelis, *e*. frigus, *dis*, 3 f. invidus, *a*, *um*.

Natura, *a*, 1 f. do, *dedit*, 1. varietas, *atis*, 3 f. multus, *a*, *um*. jucundus, *a*, *um*. res, *rei*, 5 f.

Depono, *fui*, 3. memoria, *a*, 1 f. dolor, *oris*, 3 m. meus, *a*, *um*.

Hic, sum, causa, *a*, 1 f. crimen, *inis*, 3 n. hic, omnis, *e*. et, *conj*. scelus, *eris*, 3 n.

Cognoſco, *ovi*, 3. virtus, *utis*, 3 f. is, *ea*, *id*, et *conj*. diligentia, *a*, 1 f.

Tantus, *a*, *um*. sum, vis, *vis*, 3 f. virtus, *utis*, 3 f. ut, *conj*. vir, *iri*, 2 m. bonus, *a*, *um*. sum, felix.

Sapiens, *entis*, *adj*. 3. video, *i*, 2. ratio, *onis*, 3 f. factum, *i*, 2 n.

Laudo, *avi*, 1. diligentia, *a*, 1 f. incredibilis, *e*.

Pompeiſ, *i*, 2 m.

Sum, hostis, *is*, *e*, 3. communis, *e*. omnis, *e*.

There was no apprehension of a war.
It is a crime of necessity, not of inclination.

I was always the promoter of peace.
I have explained the cause of my return.
I have despised the sword of Catiline; I will not fear
your contempt.

They have deserted that enemy and robber, and pat-
ricide of his country.

We defend the temples of the immortal Gods.

The name of peace is sweet.

The safety of Brutus is the end of this war.

My letters are not of that sort, that I may dare trust
them inconsiderately.

The perverseness of mankind is incredible.

He has passed the bounds of modesty.

The secure recollection of past grief contains a plea-
sure.

I will draw up commentaries of all the particulars.

I have perceived the firmness and dignity of your mind.

The tribune of the people elect loves me very well.

No bound or end of vain desires can be found.

Both he himself, and his friends, and many afterwards
have been the defenders of that opinion.

Money is the procurer of many and great pleasures.

Let the acquisition of pleasure be as great as you
please.

I hear the voice of a philosopher.

The pleasure of the mind is greater than the pleasure
of the body.

Sum, suspicio, *onis*, 3 f. nullus, *a*, *um*. bellum, *i*, 2 n.
Sum, crimen, *inis*, 3 n. necessitas, *atis*, 3 f. non, *adv.*
voluntas, *atis*, 3 f.

Semper, *adv.* sum, author, *oris*, 3 m. pax, *acis*, 3 f.
Expono, *sui*, 3. causa, *e*, 1 f. reditus, *u*, 4 n. meus.
Contemno, *empfi*, 3. gladius, *i*. 2 n. Catilina, *e*, 1 m.
non, *adv.* pertimesco, *ui*, 3. contemptus, *us*, 4 m.
tuus, *a*, *um*.

Relinquo, *iqui*, 3 n. hostis, 3. ille, *a*, *ud.* et latro,
onis, 3. et parricida, *e*, 1 m. patria, *e*, 1 f.

Nos, defendo, *di*, 3. templum, *i*, 2 n. Deus, *i*, 2 m.
immortalis, *e*.

Nomen, *inis*, 3 n. pax, *acis*, 3 f. sum dulcis, *e*.

Salus, *utis*, 3 f. Brutus, *i*, 2 m. sum, confectio, *onis*,
3 f. hic bellum, *i*, 2 n.

Literæ, *arum*, 1 f. meus, *a*, *um*. non, sum, *is*, *ea*, *id.*
genus, *eris*, 2 n. ut *conj.* audeo, *ausus*, *sum*, 2. com-
mitto, *isi*, 3. *is*, *ea*, *id.* temere, *adv.*

Perversitas, *atis*, 3 f. homo, *inis*, 3. sum, incredibi-
lis, *e*.

Transeo, *iui*, 4. finis, *is*, 3 m. modestia, *e*, 1 f.

Recordatio, *onis*, 3 f. securus, *a*, *um*. dolor, *oris*, 3 m.
præteritus, *a*, *um*. habeo, *ui*, 2. delectatio, *onis*, 3 f.

Conficio, *eci*, 3. commentarius, *i*, 2 m. res, *er*, 5 f.
omnis, *e*.

Perspicio, *eci*, 3. firmitudo, *inis*, 3 f. et dignitas, *atis*,
3 f. animus, *i*, 2 m. tuus, *a*, *m*.

Tribunus, *i*, 2 m. plebs, *ebis*, 3 f. designatus, *a*, *um*.
diligio, *exi*. ego, *pron.* valde, *adv.*

Modus, *i*, 2 m. aut *conj.* finis, *is*, 3 m. nullus, *a*, *um*.
possum, *potui*, *irr.* invenio, *i*, 4.

Et, *conj.* ipse, *a*, *um*, et amicus, *i*, 2 m. *is*, *ea*, *id.* et
multus, *a*, *um*. postea, *adv.* sum defensor, *oris*. sen-
tentia, *e*, hic.

Pecunia, *e*, 1 f. sum effectrix, *icis*, 3 f. voluptas, *atis*,
3 f. multus, *a*, *um*. et magnus, *a*, *um*.

Sum, comparatio, *onis*, 3 f. voluptas, *atis*, 3 f. tam,
adv. facilis, *e*, quam, *adv.* volo, *volui*, *irr.*

Audio, *iui*, 4. vox, *ocis*, 3 f. philosophus, *i*, 2 m.

Voluptas, *atis*, 3 f. animus, *i*, 2 m. sum magnus, *a*,
um. major, *maximus*. quam corpus, *oris*, 3 n.

The remembrance of past misfortunes is pleasing.

The beginnings of all things are small.

Carefully turn over that book of his.

The consent of all, is the voice of reason.

He reckons up the inconveniencies of human life.

The culture of the mind is philosophy.

I think pain the greatest of all evils.

The force of custom is great.

The two greatest gifts of fortitude are the contempt of pain, and of death.

Wisdom is the health of the mind.

The mind of a wise man will always be undisturbed.

The imitation of virtue is emulation.

This fifth day will make an end of the Tusculan disputations.

I fear the weakness and frailty of human nature.

The royal virgins shaved the beard and the hair of their own father.

He perceives the motions and revolutions of the whole universe.

Deaf men do not hear the voice of the harper.

No art can imitate the cunning of nature.

The name of Apollo is Greek.

- Memoria, *æ*, 1 *f.* malum, *i*, 2 *n.* præteritus, *a*, *um*. sum
jucundus, *a*, *um*.
- Principium, *i*, 2 *n.* res, *ei*, 5 *f.* omnis, *e*. sum, parvus,
a, *um*.
- Diligenter, *adv.* evolvo, *vi*, 3. is, *ea*, *id.* liber, *bri*,
2 *m.* is, *ea*, *id.*
- Consensus, *us*, 4 *m.* omnis, *e*. sum, vox, *ocis*, 3 *f.*
ratio, *onis*, 3 *f.*
- Enumero, *avi*, 1, incommodum, *i*, 2 *n.* vita, *æ*, 1 *f.*
humanus, *a*, *um*.
- Cultura, *æ*, 1 *f.* animus, *i*, 2 *m.* sum, philosophia, *æ*,
1 *f.*
- Existimo, *avi*, 1. dolor, *oris*, 3 *m.* magnus, *a*, *um*.
malum, *i*, 2 *n.* omnis, *e*.
- Vis, *vis*, 3 *f.* consuetudo, *inis*, 3 *f.* sum, magnus,
a, *um*.
- Munus, *eris*, 3 *n.* duo, magnus, *a*, *um*, fortitudo, *inis*,
3 *f.* sum, contemptus, *us*, 4 *m.* dolor, *oris*, 3 *m.* et
mors, *oris*, 3 *f.*
- Sapientia, *æ*, 1 *f.* sum, sanitas, *atis*, 3 *f.* mens, *entis*,
3 *f.*
- Mens, sapiens, *entis*, 3. semper, *adv.* sum, tranquillus,
a, *um*.
- Imitatio, *onis*, 3 *f.* virtus, *utis*, 3 *f.* sum, æmulatio,
onis, 3 *f.*
- Hic, dies, *ei*, 4 *m.* quintus, *a*, *um*. facio, *eci*, 3. finis,
3 *m.* disputatio, *onis*, 3 *f.* Tusculanus, *a*, *um*.
- Extimesco, *timui*, 2. imbecillitas, *atis*, 3 *f.* et fragili-
tas, *atis*, 3 *f.* genus, *eris*, 3 *n.* humanus, *a*, *um*.
- Virgo, *inis*, 3 *f.* regius, *a*, *um*. tondeo, *totendi*, 2.
barba, *æ*, 1 *f.* et capillus, *i*, 2 *m.* pater, *is*, 3 *m.*
suus, *a*, *um*.
- Percipio, *epi*, 3. motus, *us*, 4 *m.* et conversio, *onis*, 3 *f.*
mundus, *i*, 2 *m.* totus, *a*, *um*.
- Surdus, *a*, *um*, non audio vox, *ocis*, 3 *f.* citharædus, *i*,
2 *m.*
- Ars, *artis*, 3 *f.* nullus, *a*, *um*. possum, *potui*, *irr.* imi-
tor, *atus*, *sum*, 1 *dep.* solertia, *æ*, 1 *f.* natura, *æ*,
1 *f.*
- Nomen, *inis*, 3 *n.* Apollo, *inis*, 3 *m.* sum, Græcus,
a, *um*.

How great is the variety of living creatures.

The pilot blames the violence of the storm.

The variety of opinions, and the disagreement of men disturbs us.

RULE VIII.

TO, for, and on, after a Verb, require the Noun following to be made the Dative Case. Note, Sometimes the Sign is left out, and the Dative Case precedes the Accusative, and generally signifies a Person, as the Accusative does a Thing.

Oppianicus prepared poison for him.

That boy declared the whole affair to his mistress.

The victory of Servilius added these lands to the Roman people.

He orders the same decemviri to lay a very heavy tax on all the publick lands.

I seem to myself to be able to say this one thing truly.

Our ancestors left these lands to us.

I wish the Gods would give you that disposition.

I impart a share of my trouble to no one, of my glory to all good men.

No one objected that thing to Marcus Cato, when he might have had many enemies.

An army of abandoned citizens had prepared a most cruel and most grievous destruction for their country.

I assume

ENGLISH EXERCISES.

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Quantus, *a, um.* sum, varietas, *atis, 3 f.* animans, *antis, 3 f.*
adj.

Gubernator, *oris, 3 m.* accuso, *avi, 1.* vis, *vis, 3 f.*
 tempestas, *atis, 3 f.*

Varietas, *atis, 3 f.* opinio, *onis, 3 f.* et dissentio, *onis, 3 f.*
 homo, perturbo, *avi, ego, pron.*

Oppianicus, *i, 2 m.* paro, *avi, 1.* venenum, *i, 2 n.* is,
ea, id.

Puer, *eri, 2 m.* ille, *a, ud.* indico, *avi, 1.* res, *ei, 3 f.*
 totus, *a, um.* domina, *a, 1 f.* faus, *a, um.*

Victoria, *a, 1 f.* Servilius, *i, 2 m.* adjungo, *uxxi, 3.*
 hic, ager, *gri, 2 m.* populus, *i, 2 m.* Romanus,
a, um.

Jubeo, *ussi, 2.* decemviri, *2 m. plur.* impono, *sui, 3.*
 vestigal, *alis, 3 n.* pergrandis, *e.* ager, *ri, 2 m.*
 omnis, *e.* publicus, *a, um.*

Videor, *visus, sum, 2.* ego possum, *potui, irr.* dieo,
ixi, 3. hic unus, *a, um.* vero, *adv.*

Majores, *3 pl.* noster, *a, um.* relinquo, *iqui, 3.* ager,
ri, 2 m. hic, ego, *pron.*

Utinam, *verb defective.* Deus, *i.* do, *dedi, 1.* mens,
entis, 3 f. iste, *a, ud.* tu, *pron.*

Impertio, *i, vi, 4.* pars, *artis, 3 f.* onus, *eris, 3 n.* nemo,
inis, 3. gloria, *a, 1 f.* omnis, *e.* bonus.

Nemo, *inis, 3.* objici, *eci, 3.* is, *ea, id.* Marcus, *i, 2 m.*
 Cato, *onis, 3 m.* cum, *conj.* habeo, *ui, 2.* inimicus, *i, 2 m.*
 multus, *a, um.*

Exercitus, *us, 4 m.* civis, *is 3 c.* perditus, *a, um.* com-
 paro, *avi, 1.* exitium, *i, 2 n.* crudelis, *e.* et luctuosus,
a, um. patria, *a, 1 f.*

I assume nothing to myself.

I preferred the life of my fellow-citizens to all these things.

I have not preferred Plancus to you,

You reserved yourself for other times.

Great respect is shewn to your genius and humanity.

I ought to return thanks to you.

Nature herself has produced many allurements for us.

I will explain to you briefly the reason of my journey and return.

He opened the gates of Dyrrachium to Brutus, and delivered up the army.

He will explain every thing to you.

The sight of the city has restored you to your former politeness.

They trusted themselves to the conqueror.

Virtue has given you more than fortune has taken away.

I demonstrated the thing to him, and explained your former life.

He very carefully explained your commands to me.

I do not cease to recommend you to him.

Temperance bringeth peace to the mind.

The pleasure of the mind brings joy to us.

The grief of the people was the occasion of liberty to the city.

The boy gives me many signs of modesty and ingenuity.

The laws of Lycurgus train the youth to labour.

Dionysius entrusted the care of his body to fierce barbarians.

This is not a little disagreement of words, but a very great one of things.

Nature

Assumo, *unppl.* 3. nihil, *adv.* ego, *ipse*.
 Antepono, *sui*, 3. vita, *a*, 1. civis, *is*, 3 *m.* meus, *a*,
um. hic, *omnis*, *e*.
 Non antepono Plancus, *i*, 2 *m.* tu, *pron.*
 Reservo, *avi*, 1. tu tempus, *oris*, 3 *n.* alius, *alia*, *ud.*
 Honor, *oris*, 3 *m.* magnus, *a*, *um.* tribuo, *ui*, 3. inge-
 nium, *i*, 2 *n.* et humanitas, *atis*, 3 *f.* tuus, *a*, *um.*
 Debeo, *ui*, 2. reddo, *didi*, 3. gratia, *a*, 1 *f.* tu, *pron.*
 Natura, *a*, 1 *f.* ipse, *a*, *um.* gigno, *genui*, 3. blandi-
 mentum, *i*, 2 *m.* multus, *a*, *um.* ego, *pron.*
 Expono, *sui*, 3. tu breviter, *adv.* concilium, *i*, 2 *n.* et
 profectio, *onis*, 3 *f.* et reversio, *onis*, 3 *f.* meus, *a*, *um.*
 Aperio, *ui*, 4. porta, *a*, 1 *f.* Dyrrachium, *i*, 2 *n.*
 Brutus, *i*, 2 *m.* et trado, *didi*, 3. exercitus, *us*, 4 *m.*
 Ille, explano, *avi*, 1. omnis, *e*. tu, *pron.*
 Aspectus, *us*, 4 *m.* urbs, *is*, 3 *f.* reddo, *didi*, 3. tu ur-
 banitas, *atis*, 3 *f.* tuus, *a*, *um.* pristinus, *a*, *um.*
 Credo, *didi*, 3. *sui*, *pron.* par. victor, *oris*, 3 *m.*
 Virtus, *utis*, 3 *f.* do, *dedi*, 1 *m.* plus, *uris*, *adj.* quam,
conj. fortuna, *a*, 1 *f.* aufero, *abstuli*, *irr.*
 Demonstratio, *avi*, 1. res, *ei*, 5 *f.* is, *ea*, *id.* et, *conj.* ex-
 pono, *sui*, 3. vita, *a*, 1 *f.* tuus, *a*, *um.* prior, *us*, *oris*.
 Diligentissime, *adv.* expono, *sui*, 3. mandatum, *i*, 2 *n.*
 vester, *a*, *um.* ego.
 Ego, non desino, *avi*, 3. commendo, *avi*, 3. ille. tu, *is*.
 Temperantia, *a*, 1 *f.* afferro, *tuli*, *irr.* pax, *acis*, 3 *f.*
 mens, *entis*, 3 *f.*
 Voluptas, *atis*, 3 *f.* mens, *afferro*, letitia, *a*, 1 *f.* ego.
 Dolor, *oris*, 2 *m.* populus, *i*, 2 *m.* sum causa libertas,
atis, 3 *f.* civitas, *atis*, 3 *f.*
 Puer, *eri*, 2 *m.* do, *dedi*, 1. ego, signum, *i*, 2 *n.* multus,
a, *um.* pudor, *oris*, 3 *m.* et ingenium, *i*, 2 *n.*
 Lex, *egis*, 3 *f.* Lycurgus, *i*, 2 *m.* erudio, *i*, 4. juven-
 tus, 3 *f.* labor, *oris*, 3 *m.*
 Dionysius, *i*, 2 *m.* committo, *isi*, 3. custodia, *a*, 1 *f.*
 corpus, *oris*, 3 *n.* suus, *a*, *um.* ferus, *a*, *um.* barbarus,
a, *um.*
 Hic, non, sum, dissentio, *onis*, 3 *f.* parvus, *a*, *um.*
 verbum, *i*, 2 *n.* sed, *conj.* permagnus, *a*, *um.* res,
ei, 5 *f.*

Nature has given perception and motion to the beasts.

I shewed him your letter.

R U L E IX.

By or in after a Verb, require the Noun following to be in the Ablative Case.

He furnished the two seas of Italy with very great ships.

He is said to have corrupted the court with money.

He killed the woman with poison.

Ye have been willing to fill all Italy with your settlers.

The whole Roman people with one voice declared me consul.

He orders lands to be bought with this money.

The conspiracy of abandoned men has been found out by my diligence.

All the king's forces were wasted by the length of the siege.

I will speak with a very loud voice, that all may hear the same thing.

He overcame the weakness of his body, by the vigour of his mind.

We are all influenced by a desire of commendation.

I shall preserve the memory of your goodness with eternal gratitude.

They support the dignity of the state by their counsels.

I will

Natura, *æ*, 1 *f.* do, *dedi*, 1. sensus, *us*, 4 *m.* et motus,
us, 4 *m.* bestia, *æ*, 1 *f.*
 Ostendo, *i*, 3. is, *ea*, *id.* literæ, *arum*, 1 *pl.* tuus, *a*, *um*.

~~Exercitium~~

Adorno, *avi*, 1. mare, *is*, 2 *n.* duo, Italia, *æ*, 1 *f.* clas-
 sis, *is*, 3 *f.* maximus, *a*, *um*.
 Dico, *ixi*, 3. corrumpo, *upi*, 3. iudicium, *i*, 2 *n.* pe-
 cunia, *æ*, 1 *f.*
 Interficio, *eci*, 3. mulier, *eris*, 3 *f.* venenum, *i*, 2 *n.*
 Volo, *ui*, irr. impleo, *evi*, 2. Italia, *æ*, 1 *f.* totus,
a, *um*. colonus, *i*, 2 *m.* vester, *a*, *um*.
 Populus, *i*, 2 *m.* universus, *a*, *um*. Romanus, *a*, *um*.
 vex, *ocis*, 3 *f.* unus, *a*, *um*. declaro, *avi*, 1. ego,
 consul, *ulis*, 3 *m.*
 Jubeo, *jussi*, 2. ager, *ri*, 2 *m.* emo, *psi*, 3. pecunia,
æ, *hic*.
 Conspiratio, *onis*, 3 *f.* homo, *inis*, 3. perditus, *a*, *um*.
 patefio, *patefactus*, *i*, *um*, 3. diligentia, *æ*, 1 *f.*
meus.
 Copia, *æ*, 1 *f.* omnis, *e.* rex, *egis*, 3 *m.* consumo,
umpsi, 3. diuturnitas, *atis*, 3 *f.* obsidio, *onis*, 3 *f.*
 Dico, *ixi*, 3. vox, *ocis*, 3 *f.* clarus, *a*, *um*. ut, *conj.*
omnis, *e.* audio, *ivi*, 4. idem, *eadem*, *idem*.
 Vinco, *ici*, 3. infirmitas, *atis*, 3 *f.* corpus, *oris*, 3 *n.*
 virtus, *utis*, 3 *f.* animus, *i*, 2 *m.*
 Omnis, *e.* traho, *axi*, 3. studium, *i*, 2 *n.* laus, *au-*
dis, 3 *f.*
 Colo, *ui*, 3. memoria, *æ*, 1 *f.* beneficium, *i*, 2 *n.*
 vester, *a*, *um*. benevolentia, *æ*, 1 *f.* sempiternus,
a, *um*.
 Sustineo, *ui*, 2. dignitas, *atis*, 3 *f.* Respublica, *ei*, *æ*,
 5 & 1. Consilium, *i*, 2 *n.* suus, *a*, *um*.

I will try this by my own weights.

He quieted the voice of the people by his authority.

He acted by the example of good and brave citizens.

Some indulgence is given to this age by the consent of all.

Why do you make a little matter great by your words?

The mentioning of that bravest man has weakened my voice with weeping.

If they might be willing, probably they scarcely would be able to subdue the boldness of a very wicked man, now strengthened by time.

You have already excelled all conquerors in moderation and compassion.

He had overcome the enemies by a shew of clemency.

You subdued Catiline by my diligence, the authority of the senate, and your own courage.

Will you furnish a wicked and abandoned citizen with an army of Gauls and Germans, with money, and horse and foot?

You have made the senate more firm by your own authority.

All Italy has burnt with a desire of liberty.

He suffers all the injuries of war with a patient mind.

The state has been preserved by the courage, by the conduct, and good fortune of the three generals.

They preserved the state, the city, the temples of the immortal Gods, the goods and fortunes of all men by fighting.

Ego, *examineo*, *avi*, 1. hic, *pondus*, *oris*, 3 *n.* meus, *a, um*.

Sedo, *avi*, 1. vox, *ocis*, 3 *f.* populus, *i*, 2 *m.* authoritas, *atis*, 3 *f.* suus, *a, um*.

Ago, *egi*, 3. exemplum, *i*, 2 *n.* civis, *is*, 3 *m.* bonus, et fortis, *e*.

Ludus, *i*, 2 *m.* aliquis, *e*, *id.* do, *dedi*, 1. ætas, *atis*, 3. hic, concessus, *us*, 4 *m.* omnis, *e*.

Cur, *adv.* facio, *eci*, 3. res, *ei*, 5 *f.* parvus, *a, um*. magnus, *a, um*. verbum, *i*, 2 *n.* tuus, *a, um*.

Mentio, *onis*, 3 *f.* vir, *iri*, 2 *m.* ille, fortis, *e*, debilito, *avi*, 1. vox, *ocis*, 3 *f.* meus, fletus. *us*, 4 *m.*

Si, *conj.* volo, *ui*, *irr.* fortasse, *adv.* vix, *adv.* possum, potui, *irr.* frango, *egi*, 3. audacia, *e*, 1 *f.* scelerratissimus, *a, um*. jam, *adv.* corroboratus, *a, um*, part. vetustas, *atis*, 3 *f.*

Jam, *adv.* vinco, *ici*, 3. victor, *oris*, 3 *m.* omnis, *e*. æquitas. *atis*, 3 *f.* et misericordia, *e*.

Vinco, *ici*, 3. adversarius, *i*, 2 *m.* species, *ei*, 2 *f.* clementia, *e*, 1 *f.*

Frango, *egi*, 3. Catalina, *e*, 1 *m.* diligentia, *e*, 1 *f.* meus, *a, um*. autoritas, *atis*, 3 *f.* senatus, *us*, 4 *m.* et virtus, *utis*, 3 *f.* vester, *a, um*.

Instruo, *uxi*, 3. civis, *is*, 3 *c.* sceleratus, *a, um*. et perditus, *a, um*. exercitus, *us*, 4 *m.* Gallus, *i*, 2 *m.* et Germanus, *i*, 2 *m.* pecunia, *e*, 1 *f.* et equitatus, *us*, 4 *m.* et peditatus, *us*, 4 *m.*

Facio, *eci*, 3. senatus, *us*, 4. firmus, *a, um*. autoritas, *atis*, 3 *f.* vester, *a, um*.

Italia, *e*, 1 *f.* omnis, *e*. exardeo, *arfi*, 2. desiderium, *i*, 2 *n.* libertas, *atis*, 3 *f.*

Patior, *passus sum*, -3 *dep.* injuria, *e*, 1 *f.* omnis, *e*. bellum, *i*, 2 *n.* animus, *i*, 2 *m.* æquus, *a, um*.

Respublica, *ei*, *a*, 5 & 1. conservo, *avi*, 1. virtus, *utis*, 3 *f.* consilium, *i*, 2 *n.* et felicitas, *atis*, 3 *f.* tres imperator, *oris*, 3 *m.*

Conservo, *avi*, 1. respublica, *ei*, *e*, 5 & 1. templum, *i*, 2 *n.* Deus, *i*, 2 *m.* immortalis, *e*. bonum, *i*, 2 *n.* et fortuna, *e*, 1 *f.* homo, *inis*, 3. omnis, *e*. dimicatio, *onis*, 3 *f.*

The king's embassador openly opposes us with money.

My mind was offended with many things.

Apelles finished the head of Venus, and the upper parts of the breast, with the highest elegance; he left the other part of the body unfinished.

I burn with an incredible desire that my name may be rendered illustrious by your writings.

They escaped the bitterness of that time by the favour of the immortal Gods.

A mother distinguishes twins by habit.

He punished his son with death.

He rejoiced in the continual remembrance of pleasure.

Every period of a quiet life is disturbed by the fear of death.

Your wise men being moved by some great advantage will fight.

Children are delighted with laborious sports.

Greece excelled us in learning, and every kind of literature.

Are we able to exceed Plato in eloquence?

I have embraced your brother with the utmost benevolence.

The seas being agitated by the wind, grow warm.

The sun itself fills the whole world with its light.

The vines take hold of the props as with hands.

- Rex, *egis*, 3 *m.* legatus, *i*, 2 *m.* aperte, *adv.* oppugno, *avi.* ego pecunia, *æ*, 1 *f.*
- Animus, *i*, 2 *m.* meus, *a, um*, offendo, *i*, 3. res, *ei*, 5 *f.* multus, *a, um*.
- Apelles, *is*, 3 *m.* perficio, *eci*, 3. caput, *itis*, 2 *n.* Venus, *eris*, 3 *f.* et summum, *i*, 2 *n.* pectus, *oris*, 3 *m.* ars, *artis*, 3 *f.* politissimus, *a, um*. relinquo, *iqui*, 4. pars, *artis*, 3 *f.* reliquus, *a, um*. corpus, *oris*, 3 *n.* inchoactus, *a, um*.
- Ardeo, *arfi*, 2. cupiditas, *atis*, 3 *f.* incredibilis, *e.* ut, *conj.* nomen, *inis*, 3 *n.* noster, *a, um*. illustror, *illustratus sum*, 1. scriptum, *i*, 2 *n.* tuus.
- Subterfugio, *i*, 3. acerbitas, *atis*, 3 *f.* tempus, *oris*, 3 *n.* ille, benignitas, *atis*, 3 *f.* Deus, *i*, 2 *m.* immortalis, *e.*
- Mater, *tris*, 3 *f.* internosco, *ovi*, 3. gemini, *orum*, 2 *m.* consuetudo, *inis*, 3 *f.*
- Multo, *avi*, 1. filius, *i*, 2 *m.* suus, mors, *oris*, 3 *f.*
- Lætor, *atus*, sum, 1 *dep.* recordatio, *onis*, 3 *f.* affiduus, *a, um*. voluptas, *atis*, 3 *f.*
- Status, *us*, 4 *m.* omnis, *e.* vita, *æ*, 1 *f.* quietus, *a, um*, perturbo, *avi*, 1. metus, *us*, 4 *m.* mors, *tis*, 3 *f.*
- Sapiens, *entis*, 3. vester, *a, um*. commotus, *a, um*, part. emolumentum, *i*, 2 *m.* aliquis, *æ, i, d.* magnus, *a, um*. pugno, *avi*, 1.
- Puer, *eri*, 2 *m.* delecto, *avi*, 1. lufio, *onis*, 3 *f.* laboriosus, *a, um*.
- Græcia, *æ*, 1 *f.* supero, *avi*, 1. ego doctrina, *æ*, 1 *f.* et genus, *eris*, 3 *n.* omnis, *e*, literæ, *arum*, 1 *f. pl.*
- Possum, *potui*, irr. supero, *avi*, 1. Plato, *onis*, 3 *m.* eloquentia, *æ*, 1 *f.*
- Complector, *exus*, sum, 3 *dep.* frater, *ris*, 3 *m.* vester, *a, um*. benevolentia, *æ*, 1 *f.* summus, *a, um*.
- Mare, *is*, 3 *n.* agitatus, *a, um*, part. ventus, *i*, 2 *m.* tepesco, *tepui*, 3.
- Sol, *olis*, 3 *m.* ipse impleo, *evi*, 2. mundus, *i*, 2 *m.* totus, *a, um*. lux, *lucis*, 3 *f.* suus.
- Vitis, *is*, 3 *f.* apprehendo, *i*, 3. adminiculum, *i*, 2 *m.* tanquam, *conj.* manus, *us*, 4 *f.*

RULE X.

SOME Prepositions govern an Accusative Case, others an Ablative; and Tenses before a plural Noun, a Genitive.

I have not dared to write to Cæsar, on account of his engagements.

The kingdom is in the power of the enemy.

He spoke of the nature of the war.

He put an end to a very great war in Africa.

He could not see her without the greatest grief.

He accomplished this by the death of another body.

The poyson flows into all parts of his body.

He is said to have fallen from his horse.

I am afraid to speak of myself before you.

Many and weighty thoughts are in my mind.

I took the law into my hands with this disposition.

I will first speak concerning your advantage.

They took up arms for their common safety.

He notes and marks with his eyes every one of us for slaughter.

He often casts back his eyes to this city.

Nothing as yet has happened to him, contrary to his inclination.

They

- Non audeo, *ausus sum*, 2. scribo, *scripsi*, 3. ad, *prep. ac.*
 Cæsar, *aris*, 3 *m.* propter, *prep. ac.* occupatio, *onis*,
 3 *f.* suus.
 Regnum, *i*, 2 *n.* sum in, *prep. ab.* potestas, *atis*, 3 *f.*
 hostis, *is*, 3.
 Dico, *ixi*, 3. de, *prep. ab.* natura, *e*, 1 *f.* bellum, *i*,
 2 *n.*
 Conficio, *eci*, 3. bellum maximus, *a, um.* in, *prep. ab.*
 Africa, *e*, 1 *f.*
 Non possum, *potui*, *irr.* video, *di*, 2. ille sine, *prep. ab.*
 dolor, *oris*, 3 *m.* sum maximus.
 Perficio, *eci*, 3. hic per, *prep. ac.* mors, *ortis*, 3 *f.*
 corpus, *oris*, 3 *n.* alius, *a, ud.*
 Venenum, *i*, 2 *n.* permans, *avi*, 1. in, *prep. ac.* pars,
artis, 3 *f.* omnis corpus, *oris*, 3 *n.*
 Dico, *ixi*, 3. cado, *cecidi*, 3. ex, *prep. ab.* equus, *i*,
 2 *m.* suus.
 Vereor, *veritus sum*, 2. dico, *ixi*, 3. de, *prep. ab.* ego,
 ipse, *apud, prep. ac.* tu.
 Cogitatio, *onis*, 3 *f.* multus, *a, um.* et gravis, *e.* sum
 in, *prep. ab.* animus, *i*, 2 *m.* meus.
 Sumo, *umps*, 3. lex, *egis*, 3 *f.* in, *prep. ac.* manus, *us*,
 4 *f.* hic animus, *i*, 2 *m.*
 Prius, *adv.* dico, *dixi*, 3. de, *prep. ab.* commodum, *i*,
 2 *n.* vester, *a, um.*
 Capió, *epi*, 3. arma, *orum*, 2 *n.* plur. pro, *prep. ab.*
 falus, *utis*, 3 *f.* communis, *e.*
 Noto, *avi*, 1. et designo, *avi*, 1. oculus, *i*, 2 *m.* quill-
 que, *eque, idque.* ego ad, *prep. ac.* cædes, *is*, 3 *f.*
 Sæpe, *adv.* retorqueo, *si*, 2 oculus, *i*, 2 *m.* is, *ea, id.*
 ad, *prep. ac.* hic urbs, *urbis*, 3 *f.*
 Nihil, *indec.* adhuc, *adv.* accido, *i*, 3. ille præter,
prep. ac. voluntas, *atis*, 3 *f.* is, *ea, id.*

Suscipio,

They undertook the business without any delay.

Think of yourselves and children.

You chose to go into a province.

My brother determined according to his equity and prudence.

He placed his own family in possession of her farm.

Do you esteem me cruel, inhuman, severe, beyond other persons?

On account of so great a difference of the men, and their causes, I have behaved myself different towards each of them.

All good men of all ranks and orders, join my safety to their own.

He spoke with a low voice of the wickedness of Lentulus, of the boldness of all the conspirators.

In so great a cloud of error and ignorance, you held out the clearest light to my understanding.

I rest the whole cause on your clemency and humanity.

All Italy called me back to my country.

He joined my cause with the common safety.

I was unwilling to undertake the affair against an armed force, without the protection of the people.

None touched any of these effects.

They are all without fault; they are equally worthy, and honest men.

He was tribune of the soldiers in Macedonia.

That

- Suscipio, *epi*, 3. negotium, *i*, 2 *n*. fine, *prep. ab.*
 mora, *æ*, 1 *f*. ullus, *a*, *ud*.
 Cogito, *avi*, 1. de, *prep. ab.* tu, et liberi, *orum*, 2 *m*. *p*.
 Volo, *ui*, *irr.* eo, *iui*, 4. in, *prep. ac.* provincia.
 Frater, *tris*, 3 *m*. decerno, *crevi*, 3. pro, *prep. ab.* equi-
 tas, *atis*, 3 *f*. et prudentia, *æ*, 1 *f*. suus, *a*, *um*.
 Colloco, *avi*, 1. familia, *æ*, 1 *f*. suus, *in*, *prep. ab.*
 possessio, *onis*, 3 *f*. fundum, *i*, 2 *n*. is, *ea*, *id*.
 Existimo, *avi*, 1. ego crudelis, *e*. inhumanus, *a*, *um*.
 asper, *a*, *um*. præter, *prep. ac.* cæterus, *a*, *um*.
 Propter, *prep. ac.* dissimilitudo, *inis*, 3 *f*. tantus, *a*, *um*.
 homo, *inis*, 3. et causa, *æ*, 1 *f*. præbeo, *ui*, 2. ego
 dissimilis, *e*, *in*, *prep. ac.* uterque, *traque*, *trumque*.
 Omnis, *e*. bonus genus, *eris*, 3 *n*. omnis, *e*. et ordo,
inis, 3 *m*. conjungo, *unxi*, 3. salus, *utis*, 3 *f*. meus,
 cum, *prep. ab.* suus, *a*, *um*.
 Dico, *dixi*, 3. cum, *prep. ab.* vox, *ocis*, 3 *f*. suppressus,
a, *um*, *part.* de, *prep. ab.* scelus, *eris*, 3 *n*. Lentulus,
i, 2 *m*. de, *prep. ab.* audacia, *æ*, 1 *f*. conspirator,
oris, 3 *m*. omnis, *e*.
 In, *prep. ab.* tenebræ, *arum*, 1 *f*. plur. tantus, *a*, *um*.
 error, *oris*, 3 *m*. et ignorantia, *æ*, 1 *f*. præfero, *tuli*,
irr. lumen, *inis*, 3 *n*. clarus, *a*, *um*. mens, *entis*, 3 *f*.
 meus.
 Repono, *sui*, 3. causa, *æ*, 1 *f*. totus, *a*, *um*, *in*, *prep.*
ab. mansuetudo, *inis*, 3 *f*. et humanitas, *atis*, 3 *f*.
 vester.
 Italia, *æ*, 1 *f*. cunctus, *a*, *um*. revoco, *avi*, 1. ego
in, *prep. ac.* patria, *æ*, 1 *f*.
 Conjungo, *unxi*, 3. causa, *æ*, 1 *f*. meus cum, *prep. ab.*
 factus, *utis*, 3 *f*. communis, *e*.
 Nolo, *irr.* suscipio, *epi*, 3. causa, *æ*, 1 *f*. contra, *prep.*
ac. vis, *is*, 3 *f*. armatus, *a*, *um*. fine, *prep. ab.* præsi-
 dium, *i*, 2 *n*. populus, *i*, 2 *m*.
 Nemo, *inis*, 3 *m*. attingo, *atigi*, 3. res, *ei*, 5 *f*. ullus,
a, *um*. hic bonum, *i*, 2 *n*.
 Sum omnis, *e*. fine, *prep. ab.* macula, *æ*, 1 *f*. sum
 æque, *adv.* bonus atque integer, *a*, *um*.
 Sum tribunus, *i*, 2 *m*. miles, *itis*, 3 *m*. in, *prep. ab.*
 Macedonia, *æ*, 1 *f*.

That serious and ingenious poet wrote those things,
that he might excite us, and our children to industry and glory.

Sextius followed Anthony with that army, with the greatest haste.

An incredible multitude came together into the capitol, from the whole city, and all Italy.

Publius Sextius undertook a journey to Cæsar for my safety.

Publius Lentulus held a meeting concerning me.

Admission into that highest rank, lies open to the industry and the virtue of all the citizens.

In that office you have not only emerged out of beggary, but even now terrify us with your wealth.

You despise the fortunes of others; you boast most intolerably of your own wealth.

You have gardens at the Tiber.
I now say nothing against that woman.

Did the father recommend this boy for this purpose?

These kinds of virtues are scarcely found in books.

I speak of the dignity of those witnesses.

He fought with our enemy in battle hand to hand.

A slave of Clodius has been seized in the temple of Castor.

The cause of Milo has always been approved of by the senate.

He

Ille poeta, *æ*, 1 *m.* gravis, *e*. et ingeniosus, *a*, *um*.
 scribo, *ipst*, 3. hic ut, *conj.* excito, *avi*, 1. ego, et
 liberi, *orum*, 2 *m.* noster, *a*, *um*. ad, *prep. ac.* in-
 dustria, *æ*, 1 *f.* et laus, *dis*, 3 *f.*
 Sextius, *i*, 2 *m.* consequor, *utus sum*, 3 *dep.* Antonius, *i*,
 2 *m.* cum, *prep. ab.* exercitus, *us*, 4 *m.* ille celeri-
 tas, *atis*, 3 *f.* summus, *a*, *um*.
 Multitudo, *inis*, 3 *f.* incredibilis, *e*. convenio, *i*. in,
prep. ac. capitolium *i*, 2 *n.* ex, *prep. ab.* omnis, *e*.
 civitas, *atis*, 3 *f.* Italia, *æ*, 1 *f.* cunctus, *a*, *um*.
 Publius, *i*, 2 *m.* Sextius, *i*, 2 *m.* suspicio, *epi*, 3. iter,
itineris, 2 *n.* ad, *prep. ac.* Cæsar, *avis*, 3 *m.* ob, *prep.*
ac. salus, *utis*, 3 *f.* meus.
 Publius Lentulus habeo, *ui*, 2. concio, *onis*, 3 *f.* de,
prep. ab. ego.
 Aditus, *us*, 4. in, *prep. ac.* ordo, *inis*, 3 *m.* ille sum-
 mus, *a*, *um*. pateo, *ui*, 2. industria, *æ*, 1 *f.* et virtus,
utis, 3 *f.* civis, *is*, 3 *c.* omnis, *e*.
 In, *prep. ab.* is, *ea*, *id.* magistratus, *us*, 4 *m.* non
 solum, *adv.* emargo, *is*, 3. ex, *prep. ab.* mendicitas,
atis, 3 *f.* sed etiam jam terreo, *ui*, 2. ego divitiæ,
arum, 1 *f.* *pl.* tuus.
 Despicio, *eni*, 3. fortuna, *æ*, 1 *f.* alius, *a*, *ud.* glori-
 or, *gloriatu sum*, 1 *dep.* intolerantissime, de, *prep. ab.*
 divitiæ tuus.
 Habeo, *ui*, 2. hortus, 2 *n.* ad, *prep. ac.* Tiber, *eris*, 3.
 Jam dico, *ixi*, 3. nihil, *indec.* in, *prep. ac.* mulier, *eris*,
 3 *f.* iste.
 Parens, *ami*, 3. commendo, *avi*, 1. hic puer, *eri*, 2 *m.*
 ob, *prep. ac.* hic causa, *æ*, 1 *f.*
 Hic genus, 3 *m.* virtus, *utis*, 3 *f.* vix, *adv.* reperio, *i*, 4.
 in, *prep. ab.* liber, *bri*, 2 *m.*
 Loquor, *locutus sum*, 3 *dep.* de dignitas, *prep. ab.* iste
 testis, *is*, 3.
 Pugno, *avi*, 1. cum, *prep. ab.* noster hostis, *is*, 3 *m.*
 in, *prep. ab.* acies, *is*, 5 *f.* cominus, *adv.*
 Servas, *i*, 2 *m.* Clodius, *i*, 2 *m.* comprehendo, *i*, 3. in,
prep. ab. templum, *i*, 2 *n.* Cætor, *oris*, 3 *m.*
 Causa, *æ*, 1 *f.* Milo, *onis*, 3 *m.* semper, *adv.* probe,
avi, 1 *a*, *prep. ab.* fenatus, *us*, 4 *m.*

Conor,

He endeavoured to make an attack upon the province of Brutus with an army.

They collected an army against the consuls.

They reduced the most warlike nations under the power of this empire.

The legions determined to defend the senate against Anthony.

Will you see him without the greatest grief?

Your fortune invites you to ease and dignity.

Trebonius was tortured by Dolabella, and Regulus by the Carthaginians.

I have letters in my hand, declaring hope of victory.

He drew two legions out of the camp, with incredible industry and valour.

I seemed to affect the senate very much, by the mentioning of your regard for that order.

We will support our dignity in the senate.

You have known the slowness and the silence of the man.

He delivered me letters from you, full of love and duty.

What was there in my last letters, except a complaint of the times?

Posthumius came to me about the tenth hour of the night.

I received great joy and pleasure from your glory.

- Conor, conatus sum, 1 dep. facio, *cei*, 3. impetus, *us*, 4 m. in, *prep. ac.* provincia, *a*, 1 f. Brutus, *i*, 2 m. cum, *prep. ab.* exercitus, *us*, 4 m.
- Comparo, *avi*, 1. exercitus, *us*, 4 m. contra, *prep. ac.* consul, *ulis*, 3 m.
- Redigo, *egi*, 3. gens, *entis*, 3 f. bellicosus, *a*, um. in, *prep. ac.* ditio, *onis*, 3 f. hic imperium, *i*, 2 n.
- Legio, *onis*, 3 f. decerno, *crevi*, 3. defendo, *i*, 3. senatis, *us*, 4 m. contra, *prep. ac.* Antonius, *i*, 2 m.
- Video, *i*, 3. ille fine, *prep. ab.* dolor, *oris*, 3 m. magnus, *a*, um.
- Fortuna, *a*, 1 f. vester, *a*, um. invito, *avi*, 1. tu, ad *prep. ac.* otium, *i*, 2 n. et dignitas, *atis*, 3 f.
- Trebonius, *i*, 2 m. crucio, *avi*, 1. a, *prep. ab.* Dola-bella, *a*, 1 m. et Regulus, *i*, 2 m. a, *prep. ab.* Carthageniensis, *is*, 3.
- Teneo, *ui*, 2. epistola, *a*, 1 f. in, *prep. ab.* manus, *us*, 4 f. meus, declarans, *antis*, part. spes, *ei*, 5 f. victoria, *a*, 1 f.
- Educo, *uxi*, 3. legio, *onis*, 3 f. duo, *e*, *prep. ab.* castra, *rum*, 2 n. pl. studium, *i*, 2 n. et virtus, *utis*, 3 f. incredibilis, *e*.
- Videor, *visus sum*, 2. commoveo, *ui*, 2. senatus, *us*, 4 m. maxime, *adv.* commemoratio, *onis*, 3 f. voluntas, *atis*, 3 f. vester, *a*, um. erga, *prep. ad.* ille ordo, *inis*, 3 m.
- Ego retineo, *ui*, 2. dignitas, *atis*, 3 f. in, *prep. ab.* senatus.
- Nosco, *ovi*, 3. tarditas, *atis*, 3 f. et taciturnitas, *atis*, 3 f. homo, *inis*, 3.
- Reddo, *dedi*, 3. ego litteræ, *arum*, 1 f. p. a, *prep. ab.* tu plenus, *a*, um. amor, *oris*, 3 m. et officium, *i*, 2 n.
- Quis, *a*, id. sum in, *prep. ab.* literæ superior, *oris*, adj. meus, præter, *prep. ac.* querela, *a*, 1 f. tempus, *oris*, 3 n.
- Posthumius, *i*, 2 n. venio, *i*, 4. ad, *prep. ac.* ego circiter, *prep. ac.* hora, *a*, 1 f. decimus, *a*, um. nox, *etis*, 3 f.
- Capio, *cepi*, 3. lætitia, *a*, 1 f. et voluptas, *atis*, 3 f. magnus, *a*, um. ex, *prep. ab.* gloria, *a*, 1 f. tuus.

Do,

I have given a supper to Hirtius, but without a peacock.

I place the greatest hope of victory in the agreement of Plancus and Brutus.

I knew your disposition to me before the civil war.

The tribunes of the people proposed a most unjust law concerning their lands.

I rank them in the number of my friends.

I determined to march the army to Taurus.

He is beloved by me on account of his great politeness and attention.

Cæsar sent a threatening letter to the senate.

The city was never in greater danger.

He always despised that kind of Men, and the greatest clamours for your safety.

Indeed I desire you to come to me.

We were willing to find out the truth without contention.

I gave my attention the more willingly to Antiochus, that I might understand the whole subject from him.

Let us then begin from the senses.

There is the greatest truth in the senses, if they are perfect.

The mind of man is most adapted to the knowledge of things.

Obstinacy in the smallest matters, is blameable.

Seek the medicine of grief from philosophy.

Socrates

Do, *dedi*, 1. cœna, *æ*, 1 f. Hirtius, *i*, 2 m. tamen, *conj.*
 fine, *prep. ab.* pavo, *oris*, 3.
 Pono, *ui*, 3. spes, *ei*, 5 f. magnus, *æ*, um. victoria,
æ, 1 f. in, *prep. ab.* concordia, *æ*, 1 f. Plancus, *i*,
 2 m. et Brutus, *i*, 2 m.
 Agnosco, *ovi*, 3. animus, *i*, 2 m. tuus erga, *prep. ac.*
 Ego ante, *prep. ac.* bellum, *i*, 2 n. civilis, *e*.
 Tribunus, *i*, 2 m. plebs, *ebis*, 3 f. promulgo, *avi*, 1.
 lex, *egis*, 3 f. iniquus, *a*, um. de, *prep. ab.* ager, *i*,
 2 m. is, *ea*, *id.*
 Habeo, *ui*, 2. is, in *prep. ab.* numerus, *i*, 2 m. ami-
 cus, *i*, 2 m. meus.
 Statuo, *ui*, 3. duco, *uxi*, g. exercitus, *us*, 4 m. ad,
prep. ac. Taurus, *i*, 2 m.
 Diligo, *exi*, 3. a, *prep. ab.* ego propter, *prep. ac.* hu-
 manitas, *atis*, 3 f. is summus, *a*, um. et observantia, *æ*.
 Cæsar, *aris*, 3 m. mitto, *isi*, 3. literæ, *arum*, 1 f. pl.
 minax, *acis*, *adj.* ad, *prep. ac.* senatus, *us*, 4 m.
 Civitas, *atis*, 3 f. nonquam, *adv.* sum in, *prep. ab.*
 periculum, *i*, 2 n. magnus, *a*, um.
 Semper, *adv.* negligo, *exi*, 3. ille genus, *eris*, 3 n.
 homo, *imis*, 3. et clamor, *oris*, 3 m. magnus, *a*, um.
 pro, *prep. ab.* salus, *utis*, 3 f. vester, *a*, um.
 Vero, *adv.* cupio, *ivi*, 3. tu venio, *ire*, 4. ad, *prep. ac.*
 ego.
 Volo, *volui*, irr. invenio, *i*, 4. verus, *a*, um. fine,
prep. ab. contentio, *oris*, 3 f.
 Do, *dedi*, 1. opera, *æ*, 1 f. diligenter, *adv.* Antiochus,
i, 2 m. ut intelligo, *exi*, 3. causa, *æ*, 1 f. totus, *a*,
 um. ab, *prep. ab.* ille.
 Ordior, *ortus et orditus sum*, 4 dep. igitur, *adv.* a, *prep.*
ab. sensus, *us*, 4.
 Sum veritas, *atis*, 3 f. magnus, *a*, um. in, *prep. ab.*
 sensus, *us*, 4 m. si, *conj.* sum sanus, *a*, um.
 Mens, *entis*, 3 f. homo, *inis*, 3. sum aptus, *a*, um. ad,
prep. ac. scientia, *æ*, 1 f. res, *ei*, 4 f.
 Pertinacitas, *atis*, 3 f. in, *prep. ab.* res, *ei*, 5 f. parvus,
minor, minimus. reprehendor, *reprehensus sum*, 3.
 Peto, *i*, 3. medicina, *æ*, 1 f. dolor, *oris*, 3 m. a, *prep.*
ab. philosophia, *æ*, 1 f.

Socrates seems to me to have called off philosophy from hidden subjects, and to have introduced her to common life.

We allow the pleasures and pains of the mind to arise from the pleasures and pains of the body.

All their life has been spent in glorious labours:

We receive from them philosophy, and all the liberal sciences.

Many good men without any learning, following nature herself, have done many commendable things.

All duties arise from the principles of nature.

I turned a little to the right out of the way, that I might go to the tomb of Pericles.

We see the little sparks of virtue in boys.

We read fictitious stories with pleasure, from which no advantage can be deduced.

Our generals have devoted their lives to the safety of their country.

Geometry was in the highest esteem amongst them.

The departure of the soul from the body does not happen without pain.

Send letters to me concerning all things as often possible.

After noon we went into the academy.

Their discourse wonderfully disagrees with their life.

Socrates, *is*, 3 *m.* videor, *visus sum*, 2. ego avoco, *avi*, 1. philosophia, *æ*, 1 *f.* a, *prep. ab.* res, *ei*, 5 *f.* occultus, *a*, *um.* et adduco, *uxi*, 3. ad, *prep. ac.* vita, *æ*, 1 *f.* communis, *e*.

Fateor, *fassus sum*, 2 *dep.* voluptas, *atis*, 3 *f.* et dolor, *oris*, 3 *m.* animus, *i*, 2 *m.* nascor, *natus sum*, 3 *dep.* e, *prep. ab.* voluptas, et dolor corpus, *oris*, 3 *n.*

Omnis, *e*, *is* vita, *æ*, 1 *f.* consumo, *umpsi*, 3. in, *prep. ab.* labor, *oris*, 3 *m.* gloriosus, *a*, *um*,

Habeo, *ui*, 2. ab, *prep. ab.* hic philosophia; *æ.* et disciplina, *æ*, 1 *f.* omnis, *e.* ingenuus, *a*, *um*.

Vir, *iri*, 2 *m.* multus, *a*, *um.* bonus, *a*, *um.* sine, *prep. ab.* doctrina, *æ*, 1 *f.* ullus, *a*, *ud.* secutus, *a*, *um*, *part.* 1. natura, *æ*, 1 *f.* ipse facio, *eci*, 3. multus, *a*, *um.* laudabilis, *e*.

Officium, *i*, 2 *n.* omnis, *e.* proficiscor, *profectus sum*, 3 *dep.* a, *prep. ab.* principium, *i*, 2 *n.* natura, *æ*, 1 *f.*

Declino, *avi*, 1. paululum, *adv.* ad, *prep. ac.* dexter, *a*, *um.* (*sub manum*) de, *prep. ac.* via, *æ*, 1 *f.* ut; *conj.* accedo, *essi*, 3. ad, *prep. ac.* sepulchrum, *i*, 2 *n.* Pericles, *is*.

Video, *ere*, 2. scintillula, *æ.* 1 *f.* virtus, *utis*, 3 *f.* in, *prep. ab.* puer, *i*, 2.

Lego, *i*, 3. fabula, *æ*, 1 *f.* fictus, *a*, *um.* delectatio, *onis*, 3 *f.* ex, *prep. ab.* qui, *quæ*, *quod.* utilitas, *atis*, 3 *f.* nullus possum, *potui*, *irr.* duco, *duxi*, 5.

Imperator, *oris*, 3 *m.* noster voveo, *i*, 2. caput, *itis*, 3 *n.* suus pro, *prep. ab.* salus, *utis*, 3 *f.* patria, *æ*, 1 *f.*

Geometria, *æ*, 1 *f.* sum in, *prep. ab.* honor, *oris*, 3 *m.* summus, *a*, *um.* apud, *prep. ac.* ille.

Discessus, *us*, 4 *m.* animus, *i*, 2 *m.* a, *prep. ab.* corpus, *oris*, 3 *n.* non fio, *factus sum*, *irr.* sine, *prep. ab.* dolor, *oris*, 3 *m.*

Mitto, *missi*, 3. literæ, *arum*, 1 *f.* p. ad, *prep. ac.* ego, quam sæpissime, *adv.*

Post, *prep. ac.* meridies, *ei*, 5 *m.* descendo, *i*, 3. in, *prep. ac.* academia, *æ*, 1 *f.*

Sermo, *onis*, 3 *m.* is mirabiliter, *adv.* pugno, *avi*, 1. cum, *prep. ab.* vita *is*.

I will first speak of the weaknesses of many persons, and of the different precepts of philosophers.

Huntsmen continue all night in the snow.

Military glory is excessive in a brave man.

There are many things in our customs derived from the Pythagoreans.

Without compassion we cannot be generous.

We will send these five other books to Brutus.

Many things in philosophy have not been sufficiently explained.

Not only the unlearned, but also the learned disagree upon this affair.

All these things are to be referred to this enquiry concerning the immortal Gods.

No one is able to be happy without virtue.

Not only philosophers, but also our ancestors have separated religion from superstition.

Living creatures are supported by the respiration of the air.

Let us proceed from celestial things to terrestrial.

The divine mind cannot be without reason.

The eagle flew out of the tree.

The best laws are taken away without any exception.

If you shew yourself very severe, I will not dispute against you.

Craſſus was in bed, and Sulpicius sat by him.

Primum, *adv.* loquor, *locutus, sum, 3 dep.* de, *prep.*
ab. imbecillitas, *antis, 3 f.* multus, *a, um.* et de
disciplina, *æ, 1 f.* varius, *a, um.* philosophus, *i,*
2 m.

Venator, *oris, 3 m.* pernocto, *avi, 1.* in, *prep.* ab.
nix, *ivis, 3 f.*

Gloria, *æ, 1 f.* militaris, *e.* sum intemperans, *antis.*
in, *prep.* ab. vir, *iri, 2 m.* fortis, *e.*

Multus, *a, um.* sum in institutum, *i, 2 n.* noster, *a,*
um. ductus, *a, um.* a, *prep.* ab. Pythagoreus, *a, um.*
Sine, *prep.* ab. misericordia, *æ, 1 f.* non possum, *po-*
tui, irr. liberalis, *e.*

Mitto, *isi, 3* liber, *i, 2 m.* hic alter, *a, um.* ad, *prep.*
ac. Brutus, *i, 2 m.*

Res, *ei, 5 f.* multus, *a, um.* in philosophia, *æ, 1 f.*
non satis, *adv.* explico, *avi, 1.*

Non solum, *adv.* indoctus, *a, um.* sed, *conj.* etiam,
adv. doctus dissentio, *i, 4.* de, *prep.* ab. hic res, *ei,*
5 f.

Omnis, *e.* hic sum referendus, *a, um.* ad, *prep.* ac.
hic quæstio, *onis, 3 f.* de Dii, *2 m. plur.* immor-
talis, *e.*

Nemo, *inis, 3.* possum, *potui, irr.* sum felix, *adj.* sine,
prep. ab. virtus, *utis, 3 f.*

Non solum, *adv.* philosophus, *i, 2 m.* sed, *conj.* etiam,
adv. majores, *3 m. p.* noster, *a, um.* separo, *avi, 1.*
religio, *onis, 3 f.* a, *prep.* ab. superstitio, *onis, 3 f.*

Animans, *antis, 3 f.* sustineo, *ui, 2.* spiratio, *onis, 3 f.*
aer, *eris, 3 m.*

Venio, *i, 4.* a, *prep.* ab. res, *ei, 5 f.* cœlestis, *e.* ad,
prep. ac. terrestris, *e.*

Mens, *entis, 3 f.* divinus, *a, um.* non possum, *potui, irr.*
sum sine, *prep.* ab. ratio, *onis, 3 f.*

Aquila, *æ.* evolo, *avi, 1.* ex, *prep.* ab. arbor, *oris,*
3 f.

Lex, *egis, 3 f.* bonus tollo, *sustuli, 3.* sine, *prep.* ab.
exceptio, *onis, 3 f.* ullus, *a, ud.*

Si, *conj.* præbeo, *ui, 2.* tu durior, *oris, adj.* non con-
tendo, *di, 3.* adversus, *prep.* ac. tu,

Crassus, *i, 2 m.* sum in, *prep.* ab. lectus, *i, 2 m.* et
Sulpitius, *i, 2 m.* sedeo, *i, 2.* apud, *prep.* ac. ille.

He waited at the sea below the town.

The slaves were in the power of the prosecutor.

As soon as he marched out his army on this side the river Rubicon.

I cannot pitch my camp on account of the time of the year, and the dispositions of the troops.

He went towards Brundisium to Cæsar.

Your good-will towards me, and mine towards you is is equal.

SHORT EXERCISES.

*VERBUM personale et finitum, cum præcedente Nomina-
tivo, cohæret Numero et Persona.*

THE liberty of the Roman people is at stake.
What tyrant has forbid us to pity the unfor-
tunate?

That is most usual.

But if we would determine truly.

The inclinations of the citizens were different.

Every animal loves itself.

The divorce of Mucia is strongly approved of.

Fear made you a good Man.

Time increases his desire.

Our reasoning agrees; our language differs.

He was afterwards made Prætor and Consul.

No one interrupts me; all respect me.

The dignity, the honour of Cæsar is at stake.

The remembrance of slavery will make liberty more
pleasant.

The question drops.

A dispute about words disturbs men.

What

Expecto, *avi. ad, prep. ac. mare, is, 3 n. infra, prep. ac. oppidum, i, 2 n.*

Servus, *i, 2 m. sum penes, prep. ac. accusator, oris, 3 m.*

Ut, *conj. educo, uxi, 3. exercitus, us, 4 m. citra, prep. ac. flumen, inis, 3 n. Rubicon, onis, 3.*

Non possum, *potui, irr. facio, eci, 3. castra, orum, 2 n. plur. propter, prep. ac. tempus, oris, 3 n. annus, i. et animus, i, 2 m. miles, itis, 3 m.*

Eo, *i-vi, 4. Brundisium, i, 2 n. versus, prep. ac. ad, prep. ac. Cæsar, aris, 3 m.*

Voluntas, *atis, tuus erga, prep. ac. ego et meus, erga tu sum par, hic, hæc, et hoc.*

LIBERTAS populus Romanus ago, *egi, 3.*
Quis tyrannus veto, *ui, 1. iugeo, 2. miser,*

Is plerumque, *adv. contigo, 3.*

Si vero volo iudico, *1. vere.*

Voluntas civis sum diversus.

Animal, *alis, 3 n. omnis diligo sui ipse.*

Divorcium Mucia vehementer probo.

Timor facio tu bonus.

Dies augeo, *2. desiderium is.*

Ratio noster consentio, *4. oratio pugno.*

Postea fio Prætor et Consul.

Nemo interpello, *1. omnis diligo ego.*

Dignitas, honor Cæsar ago.

Recordatio servitus, facio libertas jucundus.

Quæstio cado, *3.*

Controversia verbum torqueo, *2. homo.*

What the cause might have been, I shall see hereafter.
 Time itself brings me comfort.
 The greatness of his genius wanted not the instruction
 of practice.

*Dignior est Persona prima, quam secunda aut tertia;
 secunda item dignior quam tertia.*

I and my dearest Cicero are well.

*Copulatum per Conjugationem et, nec, neque, &c. et
 cum pro et acceptum est pluralis Numeri, ac pro-
 inde Verbum aut Adjectivum, aut Relativum, exigit
 plurale. Quod quidem Verbum, aut Adjectivum, aut
 Relativum, Gen re et Persona, cum digniore Nominativo
 sive Substantivo quadrabit.*

Both I and Balbus lifted up our hands.
 Fortitude and wisdom scarcely seem separable.

*Non semper vox casua'tis est Verbo Nominativus, sed ali-
 quando Verbum infinitum.*

To dissemble is unlawful.

Aliquando Oratio.

To betray our country, is a sin.
 To separate the mind from the body, is nothing else
 than to learn to die.

Aliquando Adverbium, cum Genitivo.

Part of these were illustrious in battle.

*Verba infiniti modi pro Nominativo Accusativum ante se
 statuant.*

Do you think * that such excellent men did such things
 without reason?

All

* Observe that there is no Latin word for *that*, but that the
 Noun following is to be made the Accusative Case, and the Verb
 the Infinitive Mood.

Quis causa sum video mox.

Ætas, *atis*, 3 *f.* ipse affero ego solatium.

Magnitudo, *inis*, 3 *f.* ingenium non desidero disciplina usus, *us*, 4 *m.*

Ego et suavis Cicero valeo.

Et ego et Balbus tollo, *sustuli*, 3. manus.

Fortitudo et sapientia vix videor possum sejungo.

Diffimulo non licet.

Prodo, *didi*, 3. patria sum peccatum.

Secerno, *secrevi*, 3. animus, *a.* corpus nequidquam, *adv.* alius sum quam disco, 3. emorior, 3.

Partim, *adv.* is sum illustis in acies, *ei*.

Tu cenfeo, 2. tam egregius homo gero, *essi* 3. res, *ei*, 5. tantus sine, *prep.* ab. causa.

All that ancient philosophy thought that a happy life was placed in virtue alone.

It is useful to the state, that noble men should be worthy of their ancestors.

I think it not improper that I should write to you what I think upon that affair.

I desire that you would understand this.

You deny that I dare say what I think.

We think that you can very easily explain that.

Do you think that I am so mad?

You know, Piso, that I think the very same thing.

I suppose that you had rather experience our silence.

It is evident that man is composed of body and mind.

Varie resolvi potest hic Modus, nempe per quod, ut, ne, quin, pro varia præcedentis Verbi, Significatione, et Structura.

I neither ask, nor advise you to return home.

I was wondering what was the reason that you had omitted sending me a letter.

I desire you to answer me.

It was agreed between us to finish our afternoon's walk in the academy.

Ulysses is reported to have refused immortality to see Ithaca.

Impersonalia præcedentem Nominativum rarius expressum habent.

It is certainly Piso, as you say.

Adjectivum cum Substantivo concordat Genere, Numero, et Casu.

I received several letters from you, all of them wrote with great care.

The best laws will be taken away by this law, without any exception.

I will

Omnis ille antiquus philosophia sentio, *fi*, 4. vita beatus pono in virtus unus.

Utilis sum respublica, nobilis homo sum dignus majores, 3 *pl.* suus.

Non puto sum alienus ego scribo, 3. ad tu quis, *e*, *id.* sentio, *fi*, 4. de res is.

Volo tu intelligo, 3. hic

Nego, 1. ego audeo, 2. qui sentio dico.

Censeo, *ui*, 3. tu facillime, *adv.* possum explano, *avi*, is.

Censeo ego adeone, *adv.* deliro, *avi*, 1.

Scio, *i*, *vi*, Piso, *onis*, 3 *m.* ego sentio ille idem.

Arbitror, 1. tu malo, *malui*. experior, 4 *dep.* taciturnitas noster.

Sum perspicuus homo consto, *stiti*, 1. e corpus et animus.

Nec hortor nec rogo ut redeo domus.

Miror, 1 *dep.* qui sum quod tu intermitto, *ist*, 3. mitto literæ ego.

Volo, *ui*, ut respondeo ego.

Constituo, 3. inter ego ut conficio, *eci*, 3. ambulatio, *onis*, 3 *f.* post meridianus in academia.

Ulysses dico repudio, *avi*, 1. immortalitas ut video Ithaca, *e*, 1 *f.*

Sum plane, *adv.* Piso ut dico.

Accipio, *epi*, 3. multus epistola tu, omnis scriptus, *a*, *um*, *part.* diligenter, *adv.*

Lex, *egis*, 3 *f.* bonus tollo hic lex, sine exceptio ullus.

I will now add a few words to the rest of your discourse.

We desire to find the truth, without any contention.

Right reason invites those who are in their senses, to justice, equity, fidelity.

There remains one kind of censurers.

Death is shameful in flight, glorious in victory.

Dignius est masculinum Genus quam femininum aut neutrum; dignius item femininum quam neutrum; at cum Substantiva Res inanimatas significant adjectivum, aut relativum usitatus in neutro genere ponitur.

Many sons and daughters placed Metellus on the funeral pile.

He made his intentions and his endeavours clear to every one.

Ad eundem modum participia et pronomina substantivis annectuntur.

No forgetfulness will ever blot out my remembrance of your favours to me.

All your hopes are in him.

Virtue is the same in man, as in God.

I understood your conversation and Pompey's from your letters.

Prudence is not to be expected from a man who is never sober.

That God who commands within us, forbids us to depart hence without his leave.

He had things engraven on his mind.

What then is this probability of your's?

Is that our fault?

Relativum cum antecedenti concordat genere, numero, et persona.

There will be a great dispute amongst those who shall be born, as there has been amongst us.

The

Nunc dico pauci, *adj. plur.* ad reliquos oratio tuus.

Volo invenio verus, *a, um.* sine ullus contentio, *onis,*

3 f.

Ratio verus invito, *ovi,* 1. bene, *adv.* sanus ad justitia equitas fides.

Resto, *steti,* 1. unus genus, *oris,* 3. n. reprehensor, *oris,* 3 m.

Mors, *ortis,* 3 f. sum sædus in fuga, gloriosus in victoria.

Multus filius et filia impono, *sui,* 3. Metellus, *i,* 2 m. in, *prep. ac.* rogus.

Facio concilium tuus et conatus, 4 m. perspicuus omnis.

Nullus unquam oblivio, *onis,* 3 f. deleo, *ovi,* 2. memoria meus meritum tuus erga ego.

Spes, *et,* 5 f. omnis tuus sum in hic.

Virtus sua idem in homo ac Deus.

Cognosco, *ovi,* 3. sermo tuus et Pompeius, ex literæ tuus.

Prudentia non sum postulandus, *part.* ab homo nunquam sobrius, *a, um.*

Deus ille qui dominor in ego veto, *ui,* 1. ego idemigro, 1. hinc injussus, *us,* 4 m. suus.

Ille habeo res scribo, *my prep. ab.* animus suus.

Quis sum igitur isthic probabilis vester?

Num sum noster culpa?

Sum dissentio, *onis,* 3 f. magnus inter is, qui nascor, atus sum, 3. sicut, *conj.* sum inter ego.

Agricola,

The careful husbandman plants trees of which he will never see the fruits.

I have read your letter, in which I perceive your singular affection for me.

I have received a letter from Dolabella, of which I have sent you a copy.

I proceed now to the pleasures of husbandmen, with which I am wonderfully delighted.

Nec unica vox solum, sed interdum etiam oratio ponitur pro antecedente.

What is so natural as for old men to die, which happens to young ones also?

Relativum inter duo Antecedentia diversorum Generum, collocatum nunc cum priore, nunc cum posteriore convenit.

Consider this animal which we call man.

Of so many different kinds, there is no animal but man, which has any knowledge of God.

Quoties nullus Nominativus interseritur inter relativum, et Verbum, Relativum erit Verbo Nominativus.

He who is called generous, pursues his duty, not his profit.

They collect many things which are said in those books.

Those things are desired which are according to our nature.

All persons naturally follow those things which seem good, and avoid the contrary.

They supposed that the man who was eminent for wisdom, had been a scholar of Pythagoras.

He who does not fear death, has procured for himself a great security, a happy life.

Dicæarchus has wrote three books which are called Lesbiacs.

He discerned those things which were true.

The

Agricola, *a*, 1 *m*. diligens, sero, *sevi*, 3. arbor, *oris*,
3 *f*. qui ipse nunquam aspicio, 3. bacca, *a*, 2 *f*.

Lego literæ tuus, in qui recognosco, *ovi*, 3. amor mi-
rificus tuus in ego.

Accipio, *epi*, 3. literæ a Dolabella, qui mitto exemplum
tu.

Venio, 4. nunc ad voluptas agricola, qui ego incredi-
libiter delector.

Quis sum tam secundum, *prep. ac.* natura quam, *conj.*
senis, *is*, 3. emorior, 3 *dep.* qui idem contingo, 3.
adolescens.

Video hic animal, *alis*, 3 *p.* quem voco homo.

Ex tot genus varius, nullus sum animal præter homo,
prep. ac. qui habeo notitia aliquis Deus.

Qui liberalis dico, sequor, 3. officium non fructus,
us, 4 *m*.

Colligo multus qui dico in hic liber.

Is appeto, 3. qui sum secundum, *prep. ac.* natura.

Omnis natura sequor is qui bonus videor, que fugio
contrarius.

Credo is qui excello, 3. sapientia sum auditor, *oris*,
3 *m*. Pythagoras, *a*.

Qui non timeo, 2. mors, *is*, comparo, 1, præsidium
magnus sui, ad vita beatus.

Dicæarchus, *i*, 2 *m*. scribo, 3. tres liber qui vocor
Lesbiacus, *a*, *um*.

Cerno, *crevi*, 3. qui sum verus.

Cupiditas,

The desires which arise from nature are easily satisfied without any harm.

There are many things which harass and trouble me. I speak of those also who are not in the number of the enemy.

There you will collect what belongs to this subject.

The ground which has rested many years, usually produces very plentiful crops.

I do not indeed now dispute what may be most convenient.

Now let us see what is wont to be advanced on the other side of the question.

I will omit these things; I will reply to those which affect me more.

They who desire to sell, will not find buyers.

At si Nominativus Relativo et Verbo interponatur relativum regitur a verbo, aut ab alia dictione quæ cum Verbo in Oratione locatur.

I will send you the orations, both those you desire, and some more also.

There is now no nation which we may fear.

Let us begin from that which I first laid down.

The Egyptians consecrated no animal, but for some advantage which they received from it.

It is ridiculous to seek after what we cannot attain.

That reasoning which you defend, the maxims which you have learnt, entirely overthrow friendship.

They are happy whom no fears affright.

We are not those to whom nothing appears to be true.

There are many things probable, by which the life of a wise man is regulated.

I see nothing else which we may be able to do.

I will explain those things which you desire, as well as I can.

He obeys the law which he does not approve of.

He underwent many things besides, which necessity obliged him to bear.

I now return to those things which you directed me.

You

Cupiditas, *atq;*, 3. *f.* qui proficiscor, *profectus sum*,
3. *dep.* a natura facile expleo, 2. sine injuria.

Multus sum qui sollicito que ango, *anx*, 3. ego.

Ego dico etiam de is qui non sum in numerus hostis.

Illinc assumo, 3. qui pertineo, 2. ad hic locus.

Ager qui quiesco, *evi*, 3. annus multus, soleo, *ilus*
sum, 2. effero, *erre*. fruges, *um*, 3. *f. pl.* uberior, *us*,
oris, *adj.*

Ego ne jam quidem disputo qui sum expeditus, *a*, *um*,
adj.

Nunc video is qui soleo disputor, *atus sum*, 1. *pass.*
contra.

Omitto, 3. hic, respondeo, 2. ad ille quim agis moveo,
1, 2. ego.

Qui cupio vendo, 3. non reperio, 4. emptor, *oris*, 3. *m.*

Mitto oratiuncula, et qui postulo, 1. et plus etiam.

Jam natio nullus qui pertimesco, 2.

Ordior, 4. *dep.* ab is qui primum pono, 3.

Aegyptius, *a*, *um*. confecto, 1. nullus bellua, nisi ob
aliquis utilitas qui capio ex is

Sum ridiculus quaro is qui non possum habeo.

Ratio iste qui defendo, 3. praeceptum qui discio fundi
tus, *adv.* everto, 3. amicitia.

Ille sum beatus qui timor nullus terreo, 2.

Non sum is qui nihil videor, 2. sum veras, *a*, *um*.

Sum multus probabilis, qui vita sapiens rego, 3.

Video nihil alius qui possum facio, 3.

Explico, 1. is qui volo ut possum.

Servo, 1. lex qui non probe, 1.

Persevero multus praeterea, *adv.* qui necessitas cogo,
coegi, 3. fero.

Nunc redeo, 4. ad is qui mando, 1. ego.

Perspicio,

You will perceive by the same books, both what I did and what I said.

I expected the arrival of Menander whom I sent to you, with the utmost impatience.

I have nothing further which I can write to you.

Where then are those whom you call miserable, or what place do they inhabit?

Why am I compelled to find fault with the senate, whom I have always commended?

Rabinus was amongst those, whom he had been most mad if he had opposed, most base if he had deserted.

When I say all, I except those whom no one thinks worthy of being citizens.

All the reasons which you mention, are both most just, and most worthy of your authority and dignity.

I have received your letter, in which you advise me to come to Brundisium very soon.

The consuls came to that army which I had in Apulia.

Quum duo Substantiva diversae significationis concurrunt, tum posterius in Genitivo ponitur.

Great is the power of conscience.

There was a dispute of one day upon that one subject,

I know not what the opinion of the people is of me.

The proof of eloquence is the approbation of the audience.

It is indeed a fault to dread the dissolution of our nature so strongly.

The privation of every pain is rightly called pleasure.

The whole life of philosophers is a meditation on death.

The body is indeed as it were a vessel, or a certain receptacle of the soul.

You seem to me to follow the opinion of Epicharmus.

Virtue is the perfection of reason.

Great is the force of custom.

Fear is a bad security of long life.

A sudden

Perspicio, *exi*, 3. ex is liber, et qui gero, *essi*, 3. et qui dico.

Expecto, 1. adventus, *us*, 4 *m*. Menander, *dri*. qui mitto, 3. ad tu cura summus.

Non habeo præterea qui scribo ad tu.

Ubi, *adv*. igitur, *adv*. sum ille qui dico miser; aut qui locus incolo, 1.

Cur cogor, 3. reprehendo, 3. senatus qui semper laudo?

Rabinus sum cum is qui amantissimus sum si oppugno, 1. turpissimus si relinquo, 3.

Cum dico omnis, excipio, 3. is qui nemo puto dignus civitas, *atis*, 3.

Omnis causa qui commemoro, 1. sum justus et dignus, tuus autoritas et dignitas.

Accipio, 3. literæ tuus, qui hortor, 1 *dep*. ego ut venio Brundisium celerius, *adv*.

Consul venio ad is exercitus qui habeo in Apulia.

Magnus sum vis conscientia.

Sum disputatio dies unus de hic unus res.

Nescio, 4. qui sum opinio populus de ego.

Effectus, *us*, 4 *m*. eloquentia sum approbatio, *onis*, 3 *f*. audiens, *part*.

Sum quidem in *prep*. *ab*. vitium perhorresco, 3. dissolutio natura tam valde.

Privatio omnis dolor recte nominor, 1. voluptas.

Vita totus philosophus sum commentatio mors.

Corpus sum quidem quasi vas, et aliquis receptaculum animus.

Videor ego sequor, 3 *dep*. sententia Epicharmus.

Virtus sum perfectio ratio.

Magnus sum vis consuetudo.

Metus, *us*, 4 *m*. sum malus. custos diuturnitas.

Subitus

A sudden storm at sea frightens sailors more than one that had been foreseen.

I have sent you the commentary of my consulship wrote in Greek.

I think that pain is the greatest of evils.

This is the custom of mathematicians, not of philosophers.

That part of your letter was by no means necessary.

My speech alienated the affection of Pompey from me.

Our age has seen many very famous victories of the greatest commanders.

The life of man is particularly harrassed by their ignorance of things good and evil.

Antonius sent me a copy of Caesar's letter.

Let us consider that the bodies of brave men are mortal, but that their living souls, and the glory of virtue are immortal.

You see the affair, and the whole of the business.

I dread the crime of ingratitude.

The weakness of the body hindered not the vigour of the mind.

Here we killed a great number of the enemy.

Will you mention your consulship?

The life of all persons depends on the life of you alone.

The wisest men saw the reason of the action.

He turned his brother out of possession of his farm.

I have admired Pompey's virtue and greatness of mind.

The attack of Saguntum was the origin of the Punic war.

Right reason will have more influence over me, than the opinion of the common people.

Thales the Milesian said, that water was the first principle of all things.

We pursue health, strength, freedom from pain, on their own account.

We were discoursing of the nature of the Gods.

Subitus tempestas mare terreo, 3. navigans, *antis, part.*

vehementius quam ante provisus, *a, um, part.*

Mitto ad tu commentarium consulatus, *us, 4.* meus
compositus, *a, um, part.* Græce, *adv.*

Existimo, 1. dolor magnus malum omnis.

Iste sum mos, *oris, 3 m.* mathematicas non philoso-
phus.

Ille pars epistola tuus sum minime necessarius.

Oratio meus alieno, 1. voluntas Pompeius a ego.

Ætas noster video victoria multus clarus imperator
summus.

Vita homo maxime, *adv.* vexo, 1. ignoratio res bonus
et malus.

Antoniùs mitto, 3. ad ego exemplum literæ Cæsar ad
sui.

Cogito, 1. corpus vir fortis sum mortalis, vero, *adv.*
motus, *is, 4 m.* animus, *i, 2 m.* et gloria virtus sum
immortalis.

Video res, et summa negotium.

Horreo crimen animus ingratus.

Infirmitas corpus non impedio, 4. vis animus.

Hic cædo, *cacidi, 3.* magnus numerus hostis.

Tu facio mentio consulatus tuus?

Vita omnis pendeo, 2. ex vita tu unus.

Homo sapiens video ratio factum.

Dejicio, *eci, 3.* frater suus de possessio, *onis, 3 f.* fun-
dum.

Admiror virtus Pompeius, & magnitudo animus.

Oppugnatio, *onis, 3 f.* Saguntum, *i, 2 n.* sum causa
bellum Punicus, *a, um.* secundus.

Verus, *a, um.* ratio plus valeo apud, *prep. ac.* ego
quam opinio vulgus.

Thales, *is, 3.* Milesius, *a, um.* dico aqua sum initium
universi.

Expeto, 3. valetudo, vis, vacuitas dolor propter,
prep. ac. sui.

Ago, 3. de natura Deus.

Proinde hic Genitivus sæpissime in Adjectivum possessivum mutatur.

Frugality is the virtue of a private man, not of a king.

A consul is wanting who can check the fury of the tribunes by his eloquence.

I assume to myself a father's authority and severity.

Est etiam ubi in Dativum vertitur.

I think Fibrenus is the name of that other river.

There is a likeness of man to God.

He has been found an enemy to nature and humanity.

*Excipiuntur quæ in eodem casu per appositionem connec-
tuntur.*

Otho, a brave man, my friend, restored dignity to the equestrian order.

We have sent a consul, a very brave man, with an army.

Philosophy the mother of all the arts, is the invention of the Gods.

Let us consider nothing evil which is appointed either by the immortal Gods, or by nature, the parent of all.

What shall I say to my children, who regard you as another parent?

We have the consul's friends and Furnius, the tribune of the people, on our side.

How often have you endeavoured to kill me when I was consul elect? How often when consul?

Cato calls Murena a dancer.

Philosophers, the teachers of virtue have been found, who say that pain is the completion of evil.

Brutus, the noble founder of your family, freed his country.

The philosophers call all disturbances of the mind diseases.

There

Frugalitas est virtus privatus, non regius.

Consul quæror qui comprimo, *effi*, 3. furor tribun-
tius, *a*, *um*. dico.

Suscipio ego patrius, *a*, *um*. autoritas et severitas.

Opinor Fibrenus, *i*, 2. nomen ille alter flumen, *inis*,
3ⁿ.

Sum similitudo homo Deus.

Invenio inimicus natura et humanitas.

Otho, vir fortis, meus necessarius, restituo dignitas
ordo, 3 *m*. equestris, *e*.

Mitto consul, vir fortissimus, cum exercitus.

Philosophia mater omnis ars, sum inventum, *i*, 2 *n*.
Deus.

Duco nihil in malum, *i*, 2 *n*. qui sum constitutus, *a*,
um. vel a Dii immortalis, vel a natura, parens omnis.

Quis respondeo, liberi, *orum*, 2 *m*. *p*. meus, qui puto
tu parens alter?

Habeo consul amicus et Furnius, *i*, 2 *m*. tribunus plebs
noster.

Quoties tu volo interficio, 3. ego designatus quoties
consul?

Cato appello Murena saltator.

Philosophus, magister virtus, invenio, 4. qui dico do-
lor summum, *i*, 2 *n*. malum, *i*, 2 *n*.

Brutus præclarus auctor nobilitas tuus, libero patria.

Philosophus appello perturbatio omnis animus mor-
bus.

Sum

There is one resource, study and reading, which we have always enjoyed.

Your letters have made me a compleat general.

Adjectivum in Neutro Genere absolute, hoc est absque Substantivo positum, aliquando Genitivum postulat.

I wish I had leisure enough to have it in my power to recite the decree of the Smyrneans.

In the greatest misfortunes I seem to have acquired thus much good.

It is most equitable that you bring here no prejudices. There is much mischief in example.

Neither did I believe it; but certainly there was some such report.

I will inform you when I shall have any news.

Glory contains more trouble than pleasure.

Laus et vituperium rei variis modis effertur, ac frequentius in Ablativo vel Genitivo.

Men of the lowest fortunes are delighted with history.

It is the mark of an ingenuous mind to be willing to owe more to him, to whom you owe much.

Oppianicus himself was of a cruel and severe disposition.

Amyntas is the chief person of that city in family, rank, esteem, fortune.

Turranius, a man of the highest virtue and integrity, was of the same opinion.

He possesses a certain incredible strength of mind.

Opus et Usus Ablativum exigunt.

Magistrates are necessary, without whose prudence and diligence the state could not exist.

We want you to come early to us.

There is need of your attention, influence, and prudence.

There is no occasion for a long speech.

The next thing is, that we should enquire whether there be any occasion for a fleet or no.

There is no occasion for disputes.

What

Sum unus perfugium doctrina et literæ, qui semper
utor, 3 *dep.*

Literæ tuæ reddo ego dux summus.

Volo habeo tantum otium, ut possum recito, i. pse-
phisma, *atis*, 3 *n.* Smyrnæus, *a*, *um*.

Malum magnus videor assequor, 3 *dep.* hic tantum
bonum.

Sum equus ut affero ne quis præjudicatus.

Sum multus malum, i, 2 *n.* in exemplum, i, 2 *n.*

Neque credo, sed certe sum aliquis sermo, *onis*, 3.

Narro, i. cum habeo aliquis novus, *a*, *um*.

Gloria habeo plus molestia quam voluptas.

Homo infimus fortuna delector, i. historia.

Sum animus ingenuus volo debeo plurimus is, qui de-
beo multus.

Oppianicus ipse sum immanis que acerbis natura

Amyntas sum princeps is civitas, genus, honor, existi-
matio, fortuna.

Turranius, homo summus integritas atque innocentia,
sum in idem sententia.

Sum quidam incredibilis robor animus.

Sum opus, *eris*, 3 *n.* magistratus, *us*, 4 *m.* sine qui
prudentia et diligentia civitas non possum sum.

Sum opus ego adventus, 4. tuus maturus.

Sum opus tuus assiduitas; prudentia, gratia.

Nihil opus sum oratio longus.

Proximus sum ut quæro sum opus classis necne.

Nihil sum opus lis, *litis*, 3 *f.*

E

Quis

What occasion then have you for our assistance?
I want a disposition that won't oppose me.

Adjectiva, quæ desiderium, notitiam, memoriam, curam, timorem, potentiam, innocentiam, parsimoniam, atque iis controversia significant, Genitivum accipiunt.

She desired that others should be ignorant of her misfortune.

If you are desirous of glory, I think you may seek for other honours.

He denied that he was ever desirous of a triumph.
The latest posterity will ever remember this affair.

Do not think me unmindful of your commands.

Truly I did not know that you were so skilful in military affairs.

The Greeks are more desirous of disputing than of the truth.

At that time I knew Hortensius was very fond of you.

Ye have always been desirous of glory, and greedy after praise, beyond other nations.

I never was so long ignorant of my own affairs.

Do I seem to you so forgetful of my own firmness, so unmindful of my own actions?

They were not so mindful of my merit, as they were enemies of my glory.

It is agreed upon that there is no one more skilful in the law than you.

Ælius was learnedly skilful in antiquities and the old writers.

He was a wise man, and skilful in many things.

Adjectiva verbalia in ax, etiam in Genitivum feruntur.

Nature has given man a mind capable of every virtue.

Quis opus sum ergo tu opera noster?
Opus sum ego animus non repugnans.

Cupio cæterus sum ignarus suus malum.

Sum cupidus gloria, censeo quæro alius ornamentum.

Nego sui unquam sum cupidus triumphus.
Posteritas omnis seculum nunquam sum immemor hic
res.

Ne puto ego immemor mandatum tuum.
Plane nescio, 4. tu tam peritus sum res militaris.

Græcus, *a, um.* sum cupidus contentio quam, *conj.*
veritas.

Is tempus cognosco, *ovi, z.* Hortensius percupidus tu.

Semper sum appetens gloria, atque avidus, *a, um.*
laus, præter, *prep. ac.* cæterus gens, 3 *f.*

Nunquam sum tam diu ignarus res meus.

Adeone vîdeor tu oblitus constantia meus, adeone im-
memor res gestus meus.

Non tam memor sum virtus meus, quam inimicus laus,
dis, 3 f.

Consto nemo sum peritus jus, *uris, 3 n.* tu.

Ælius sum literate, *adv.* peritus antiquitas, *atis, 3 f.*
et vetus scriptor.

Sum sapiens homo, ac peritus multus res.

Natura do, *dedi, i.* homo mens capax virtus omnis.

Nomina partitiva aut partitive posita, hoc est quæ per de, ex, inter et ante exponuntur, cujusmodi sunt interrogativa quædam et certa numeralia, item comparativa et superlativa, Genitivo, a quo et genus plerumque mutantur, gaudent.

There is no one of any nation who cannot attain to virtue, having procured a guide.

Who of them all was more learned than Aristotle?

None of the beasts is more prudent than the elephant.

Usarantur autem et cum his Præpositionibus e, de, ex, inter, ante.

I ceased to be offended, and made myself one of those who came to the waters.

Who of the college was present?

He was made tribune of the people first amongst the most noble men.

In alio tamen sensu Ablativum cum Præpositione.

It is the third year from his death.

That was the second of the three.

The Peripatetics, first of all philosophers, taught these things.

Interrogativum et ejus Redditivum ejusdem Casus et Temporis erunt.

Who then was present? He says, the brother of my wife.

What relation is he to you? My brother.

Comparativa regunt Ablativum qui exponitur per quam, vel a, aut atque.

Who was ever more knowing than this man.

What is bolder than rashness.

Those things which I have said are clearer than the sun itself.

What is there more desirable than wisdom.

What

Nec sum quisquam ullus gens qui non possum perve-
nio, 4. ad virtus nactus, *part. dux.*

Quis omnis (sum) doctus Aristoteles ?

Nullus bellua sum prudens elephantus.

Desisto, *desisti*, 3. stomachor, 1. et facio, 3. ego unus-
ex is, qui venio, 4. ad aqua.

Quis de collegium adsum ?

Fio tribunus plebs primus inter homo nobilis.

Sum tertius annus a mors ille.

Is secundus sum de tres.

Peripateticus primus ex omnis philosophus hic doceo.

Quis ergo adsum inquit, *verb. dy.* frater uxor meus.

Quis sum is tu ? Frater.

Quis unquam sum sciens hic homo.

Quis sum fortis temeritas.

Is qui dico sum clarus sol, 3. *m.* ipse.

Quis sum optabilis sapientia.

What is more disgraceful than inconstancy, levity, and fickleness.

Nothing is more pleasing than true glory.

Nothing is more friendly to me than solitude.

My country is much dearer to me than my life.

No place ought to be more pleasing to you than your country.

What is better in man than a sagacious and good mind.

What can we call more wretched than folly.

What is more pleasing than literary ease.

Nothing is more inconstant than the common people, nothing more uncertain than the resolutions of mankind.

Believe me, nothing is more handsome, nothing more beautiful, nothing more lovely than virtue.

There is nothing more pleasing to man than the light of truth.

What is better or more excellent than goodness and beneficence,

I never touched a colder stream than this.

Adjectiva quibus commodum, incommodum, similitudo, dissimilitudo, voluptas, odium, æqualitas, aptitudo, fiducia, submissio, propinquitas, facilitas, difficultas, aut relatio, ad aliquid significatur, in Dativum fere transeunt.

Indeed I think it necessary for me to philosophise.

You have done what is agreeable to me by sending me Serapion's book.

Your discourse against Epicurus, was pleasing to our friend Balbus.

Anthony is equal to Cataline in wickedness.

The Enemy is at Cyrhestica, which part of Syria adjoins to my province.

Why

ENGLISH EXERCISES.

- 75

Quis sum turpis inconstantia, levitas, mobilitas.

Nihil sum dulcis verus gloria.

Nihil sum amicus, *a, um*, ego solitudo.

Patria sum multo, *adv.* carus ego vita meus.

Nullus locus debet sum dulcis tu patria.

Quis sum bonus in homo sagax et bonus mens.

Quis possum dico miser stultitia.

Quis sum dulcis otium literatus.

Nihil sum incertus vulgus; nihil obscurus voluntas
homo.

Credo ego, nihil formosus, nihil pulcher, nihil ama-
bilis virtus

Nihil sum homo dulcis lux veritas.

Quis sum bonus, aut quis prestans bonitas et bene-
ficentia.

Nec attingo, *attigi*, 3. ullus flumen frigidus hic.

Quidem arbitror sum necesse ego philosophor, *art*, 3.
dep.

Facio pergratus ego, quod, *adv.* mitto liber Serapion,
onis, 3. *m.* ad ego.

Sermo tuus contra, *prep.* *ac.* Epicurus sum jucundus
Balbus noster.

Antonius sum par scelus Catalina.

Hostis sum in Cyrestica, qui pars Syria proximus sum
provincia meus.

Why have you been so familiar with him as to lend him money.

I think nothing difficult to a lover.

I fear lest the name of philosophy may be hateful to some good men.

Men can be very useful to men.

Quædam ex his etiam Genetivæ gaudent.

In every disputation we should enquire what is most like the truth.

Ye ought to think he had been like himself in the other parts of his life.

Communis, alienus, immunis, proprius, peculiaris, contrarius, conscius, et superstes, variis casibus serviunt.

This evil is common to me with every one.

Our country, which is the common parent of us all, hates and fears you.

Maximus did nothing contrary to his honour.

Ignorance of things is inconsistent with the nature of the gods.

You approve of those things which are inconsistent both with the general tranquility and your own dignity.

This action is peculiar to Cæsar alone.

It is common to all animals to live according to nature.

You do nothing inconsistent with our friendship and the opinion of that worthy man your father, concerning me.

I am conscious to myself that I was never too desirous of life.

It is peculiar to a wise man to do nothing which he may repent of.

Cur sum tam familiaris hic ut commodo aurum.

Puto nihil difficilis amans, *antis. part.*

Vereor ne nomen philosophia sum invisus quidam vir bonus.

Homo possum sum maxime utilis homo.

In omnis disputatio quero quis sum similis verus.

Tu debeo existimo is similis sum sui in cæteris pars vita.

Hic malum sum communis ego cum *prep.* omnis.

Patria, qui sum communis parens omnis ego, odi, *verb. defectivæ*, ac metuo tu.

Maximus facio nihil alienus, *cum ablativo*, suus virtus.

Ignoratio res sum alienus natura deus

Probo is qui sum inimicus et otium communis et dignitas tuus.

Hic res sum proprius Cæsar unus.

Sum communis animal, *alis*, 3. n. omnis, vivo, 3. secundum natura.

Facio nihil alienus, *cum ablativo*, necessitudo noster, que iudicium pater tuus summus vir de me.

Sum conscius ego, ego nunquam sum nimis cupidus vita.

Sum proprius sapiens facio nihil qui possum pariet, *imper.*

Natus, commodus, incommodus, idoneus, utilis, inutilis, vehemens, aptus, ineptus, habilis, promptus, pronus, paratus, proclivis, segnis, piger, velox, opportunus, assuetus, arpentus, rudis, interdum etiam Accusativo cum Præpositione adjunguntur.

Scipio seems to me born for the destruction of Carthage.

The necks of oxen are framed for the yoke.

No one ever was more accommodated to every rule of politeness than your great grandfather Cato.

The season is not fit to catch mackarel.

The works of Xenophon are very useful in many respects.

I have seemed to be vehement against others.

His action was fit to move the passions.

He was ready for violence, prepared for sedition, furnished for slaughter.

As one person is very subject to one particular disease, so another person is very much inclined to some particular vices.

I am very lazy in writing letters.

A proper place is chosen for that business.

Verbalia in bilis accepta passive ut et Participia, seu potius Participialia in dus Dativo affecto gaudent.

I think that nothing is to be acquired by me, either to my honour or glory.

The baseness of them all is to be blamed by me.

Pains must be taken to find out the truth.

Nothing is more pleasing to me than your kindness.

I think this ought to be principally provided and guarded against by the orator.

I think that any cause of greater consequence may be trusted to you.

Although these things were not agreeable to me in undergoing them, yet they will be pleasing in reading them.

Magni-

Scipio videor ego natus ad interitus, 4. *m.* Carthago.

Cervix, *icis*, 3. *f.* bos, *ovis*, 3. natus sum ad jugum.
Nemo unquam sum commodior, *us*, *adj.* ad omnis ratio humanitas Cato proavus tuus.

Tempestates, *um*, 3. *f. plur.* non sum idoneus ad lacerta captantus.

Liber Xenophon sum perutilis ad res multas.

Ego videor vehemens in alius.

Astio is sum aptus ad animus concitandus.

Sum promptus ad vis, paratus ad seditio, expeditus ad cædes.

Ut alius propensus ad alius morbus, sic alius proclivis ad alius vitium.

Sum pigerrimus ad literæ scribendus.

Locus opportunus sum captus ad is res.

Puto nihil acquirendus ego neque ad honor, neque ad gloria.

Turpitude is omnis sum accusabilis ego.

Vis sum adhibendus veritas.

Nihil amabilis ego officium tuum.

Ego puto hic maxime cavendus et providendus orator.

Ego puto causa ullus major committendus tu.

Et si is non sum optabilis ego in experior, 4. *dep.* tamen sum jucundus in lego.

Magnitudinis mensura subjicitur Adjectivis in Accusativo interdum, et in Ablativo interdum, et in Genitivo.

They erect a little pillar not higher than three cubits upon the tomb.

Adjectiva quæ ad copiam egestatemne pertinent, interdum Ablativo, interdum et Genitivo gaudent.

What word is there in those letters which is not full of humanity, duty, benevolence?

The souls of brutes are without reason.

Truly we shall be happy when, after having left our bodies, we shall be free both from passion and emulation.

A mind perfectly and absolutely free from uneasiness, makes me happy.

We have not seen a sword out of the scabbard in the city.

His countenance was full of fury, his eyes of wickedness, his discourse of insolence.

All things which have reason, excell those which are without reason.

No part of his life was free from the greatest turpitude.

The house was full of the best imboss plate.

All things honourable are replete with joy.

The haven is very full of ships.

The mind during sleep, is without sensation and cares.

This place was never free from the danger of death.

I perceive that you will be free from all danger.

Adjectiva regunt Ablativum significantem Causam.

The man was ill of a very bad complaint.

Forma vel Modus rei adjicitur Nominibus in Ablativo.

He is weak in all his limbs.

Adjectiva

Statuo columella non altus tres cubitus, 2 m. super
tumulus.

Qui verbum sum in iste litera non plenus humanitas,
officium benevolentia?

Animus bestia sum expers ratio.

Profecto sum beatus cum, corpus relictus, a, um, part.
sum expers et cupiditates, um, 3 pl. f. et emulatio.

Animus perfecte et absolute vacuus perturbationes,
um, 3 f. pl. efficio, eci, 3. ego beatus.

Non video gladius vacuus vagina in urbs.

Vultus sum plenus furor, oculus scelus, sermo arro-
gantia.

Omnis qui habeo ratio, praesto is qui sum expers
ratio.

Nullus pars is vita sum expers summus turpitudine.

Domus sum plenus optimus caelatus, part. argentum.

Omnis honestus plenus gaudium.

Portus sum plenissimus navis.

Animus per somnus, sum vacuus sensus, uum, 4 m. pl.
et cura.

Hic locus nusquam sum vacuus periculum mors.

Video tu fore expers omnis periculum.

Homo sum aeger gravis morbus.

Sum debilis omnis membrum.

Adjectiva proprietatem vel passionem corporis et animi denotantia regunt Ablativum vel Accusativum sedis aut loci cui inest affectio.

He is sick with a bad head.

Dignus, indignus, præditus, captus, contentus, fretus, externis auferendi Casum adjectum volunt.

Philosophy is content with few judges.

He is content with our money.

Philippus, a man most worthy of his father, grandfather, and ancestors, did the same thing.

Those by whom you was declared consul, did not think you worthy of the light.

He has as yet suffered no punishment worthy of his crime.

He says that natural riches are easily procured, because nature might be content with a little.

He rested content with that victory.

I see nothing in this Sulla deserving hatred, many things worthy of compassion.

Is there nothing in these things which we may judge worthy of an ingenuous mind?

I think this shameful, and unworthy of me.

He was a young man possessed of the best accomplishments.

He was a wise man, and endued with a certain lofty mind.

I did not attempt to move the compassion of others, before I was caught myself.

Relying on your discernment, I say less than the cause requires.

Verba Substantiva ut, sum, forem, fio, evado, existo, Verba vocandi passiva ut, nominor, appellor, dicor, vocor, nuncupor, et iis similia ut scribor, salutor, habeor, existimor, videor, nascor, item Verba gestus ut, fedeo, dormio, incubo, curro, utrinque Nominativum expetiunt.

He openly desires to be made tribune of the people.

The

Sum debilis infirmus caput.

Philosophia sum contentus paucus judex.

Sum contentus noster pecunia.

Philippus, vir dignus, pater, avus, majores, facio idem.

Is a qui dico consul, non puto tu dignus lux.

Adhuc fuscipio, *epi*, 2. poena nullus dignus crimen.

Dico naturalis divitiæ, *arum*, 1 *f. pl.* sum parabolis, *e.* quod natura sum contentus parvus.

Quiesco contentus is victoria.

Video nihil in hic Sulla dignus odium, multus dignus misericordia.

Nihil sum in hic res qui duco sum dignus mens liber?
a, um.

Puto hic turpis et indignus ego.

Sum adolescens præditus bonus ars.

Sum homo sapiens, et præditus quidem altus mens.

Non conor, *atus sum, dep.* commoveo misericordia alius, priusquam ipse sum captus misericordia.

Fretus vester intelligentia, dissero, 3. brevius, *adv.* quam causa desidero.

Plane cupio fio tribunus plebs.

Vultus

The countenance is a certain silent expression of the mind.

Experience is the best master.

He was the common enemy of all men.

Even the name of peace is pleasing.

All slavery is wretched.

He shewed himself a good quaestor to his consul, and a most excellent citizen to all of you.

What I thought would be a pleasure, that has been a destruction.

They were then called the nobles.

Should I so act as to be called a traitor to the state?

They report that there were seven at one time, who were called and esteemed wise men.

Denique omnia fere Verba post se Nominativum, habent Adjectivi Nominis, quod cum supposito Verbi, Casu, Genere, et Numero concordat.

I live very miserably, and am worn down with the utmost grief.

No Roman citizen can lose his liberty, without his own choice.

What is the reason that beauty itself is not rightly thought worthy to be acquired for its own sake?

The opinion of Bibulus was first given.

You will come beloved and respected by all.

The affair appeared to all scandalous and intolerable.

He who was lately indulgent to the father, appeared cross and severe to the son.

No one is more friendly or agreeable to me.

He indeed is a friend, who is another self.

He seems to me most dignified, who arrives by his virtue to a higher station.

Infinitum quæque utrinque eisdem Casus habet præcipue cum Verba optandi iisque similia accedunt.

I love your little daughter, and know for certain that she is lovely.

This

Vultus sum sermo, quidem tacitus mens.

Usus, 4 m. sum bonus magister.

Sum communis inimicus omnis.

Etiam nomen pax sum dulcis.

Omnis servitus, utis, 3 f. sum miser.

Videor bonus questor consul, et bonus civis tu omnis.

Quod puto fore gaudium, is existo, *stiti*, 1. exitium.

Iste tum optimas, *atis*, 3 m. vocor.

Ego committo ut nominor proditor respublica?

Dicor, *pass.* septem, *indec.* sum unus tempus qui sapiens et habeor et vocor.

Ego vivo miser, et conficior magnus dolor.

Nemo civis Romanus possum amitto libertas invito.

Quis sum, cur non recte pulchritudo ducor etiam ipse expetendus propter sui?

Sententia Bibulus pronuntior primus.

Venio carus et expectatus omnis.

Res videor omnis indignus atque intolerandus.

Qui nuper sum indulgens ad pater, idem apparatus acerbus et severus in filius.

Nemo sum amicus nec, jucundus ego.

Is sum amicus quidem qui tanquam alter idem.

Is video ego amplius, qui pervenio in locus altus *stus* virtus.

Amo filiola tuus, et certo scio sum amabilis.

Ille

This I ask, Why have you said that I am a stranger?

Sum Genitivum postulat quoties significat possessionem, aut ad aliquid pertinere.

It is the mark of a brave mind, not to be disturbed in adversity.

It is a wise man's business to determine who may be a wise man.

It depends not upon my abilities, judges, but upon your assistance, to befriend this man.

I judged it to be the duty of my friendship, not to be silent in your great affliction.

It is the duty of him who has the command of others; to attend to the advantage and profit of those he commands.

He thought it hardly becoming him to engage in an affair of so much consequence.

It is not becoming your gravity and wisdom to be immoderately affected at your misfortune.

Excipiuntur hi Nominativi meum, tuum, suum, nostrum, verbum, humanum, belluinum.

It is your business, Cato, to look to it.

The whole of this, however great it is, the whole of it, I say, is your's.

Verba aestimandi Genitivo vel Ablativo valoris gaudenti.

I esteem that very thing which he promises of great consequence.

He valued money greatly, procured either contrary to law, or by law.

What do you suppose I value that at?

You valued the house at more than yourself and your whole fortune.

The mind ought now to grow callous, and esteem every thing as of little value.

How highly does he rate his own authority?

ENGLISH EXERCISES.

91

Ille quæso, cur dico me sum peregrinus?

Sum fortis animus non perturbo in res asper.

Sum sapiens statuo, quis sum sapiens.

Non sum noster ingenium, iudex, sum vester auxilium subvenio hic.

Statuo sum noster necessitudo non taceo in tuus tantus moror.

Sum is qui præsum alius servio, 4. commodum et utilitas is qui præsum.

Arbitror vix sum is suscipio tantus res.

Non sum sapientia et gravitas tuus fero immoderatus, *adv. casus, 4 m.*

Est tuus Cato video.

Totus hic quantuscunque sum, totus inquam cum tuus.

Æstimo hic ipse qui polliceor magnus.

Æstimo pecunia magnus partus, *part. vel contra, prep. ac. lex, vel lex.*

Quantus puto ego æstimo ille?

Æstimo domus plus quam tu quam fortuna tuus.

Animus jam debeo calleo, atque æstimo omnis minor.

Quam magnus is æstimo suus authoritas?

Nunc

Verba accusandi, damnandi, monendi, absolvendi, et consimilia Genitivum criminis. Pœnæ aut rei, et ali- quando Ablativum, vel cum Præpositione, vel sine Præpositione posulat.

I will now explain to you in few words for what crimes Oppianus was condemned.

I shall condemn you for the same crime.

I excuse myself in that particular to you in which I accuse you.

I will take care in future, that you may not have it in your power to accuse me of neglect in writing.

I will accuse him of certain crimes peculiarly his own.

I intreat you to advise Terentia with respect to the will.

Satago misereor, miseresco, cum plerisque aliis animi passionem denotantibus, Genitivum sæpius admittunt.

Those who ought to take compassion on me, cease not to envy me.

Attend, judges, I beg of you, and at length take compassion on the allies.

And yet he expects that they should take compassion on him.

I pity his distress for provisions.

Pardon my fears that the book has not been returned to you so soon as it ought, and pity the times.

Reminiscor, recordor, memini et obliviscor, Genitivum aut Accusativum desiderant.

You have a general mindful of you, forgetful of himself.

Your direction to reflect on what is good, to forget what is bad.

Remember that time.

Cæsar usually forgets nothing but injuries.

Neither have I forgot the letter you sent me.

Nunc jam summatim expono qui crimen Oppianus damno.

Ego condemno tu crimen idem.

Excuso ego tu in is ipse in qui accuso tu.

Non committo posthac ut possum accuso ego do negligentia epistola.

Accuso is suus certus proprius crimen.

Oro tu ut moneo Terentia de testamentum.

Qua ideo misereor ego, non desino invideo.

Audio, iudex, quaeso et aliquando misereor socius.

Et tamen postulo ut misereor fui.

Ego misereor esuriet is.

Ignosco noster timor quod, *adv.* liber non tam celerriter reddo tu, et misereor tempus.

Habeo dux memor tu, oblitus fui.

Jubeo ego cogito bonus, obliviscor malum.

Recordor iste tempus.

Cæsar soleo obliviscor nihil nisi injuria.

Nec obliviscor literæ qui mitto ad ego.

94 ENGLISH EXERCISES.

Do you think that I have forgot your advice, your discourse, your politeness?
Indeed I am greatly afraid of your voyage, when I remember your former passage.
Nor is it allowable to forget Epicurus, if I may choose it.

Potior aut Genitivo, aut Ablativo jungitur.

Reflect that both in our state and others which have acquired great power, such accidents have happened.

If you are certain that you can obtain that kingdom, you should not hesitate.

Let us subdue their hatred; and obtain peace.

Paulus obtained all the treasure of the Macedonians.

Aratus having gone from Argos to Sicyon, got possession of the city by entering privately.

Omnia Verba acquisitive posita adsciscunt Dativum Personæ, aut rei cui aliquid quocunque modo acquiritur. Excipe Verba motus item hortari laceßere, vocare, pertinere.

Common understanding makes things known to us.
I will not prove to these judges that Verres had taken money contrary to law.

He trusted himself to the power of the king.

Who first gave names to all things?

I will dare pledge my credit to you.

I assume nothing to myself.

I persuaded the father to pay the son's debts.

You seem to me in a manner to impose too severe rules on that age.

I desire to assist that company in whatever I can.

Imprimis Verba significantia commodum, incommodum, auxilium, favorem, eventum, regunt Dativum, excipe lædo, offendo, delecto, juvo, adjuvo, sano.

Are you the man whom cruelty displeases?

I beg of you to assist these persons in every particular
your station will admit.

Puto ego obliviscor, consilium, sermo, humanitas
tuus?

Méhercule valde timeo navigatio, recordans, *part. su-*
perior tuus transmissio.

Nec licet obliviscor Epicurus, si cupio.

Cogito et in noster civitas et in ceterus qui potior, res
talis casus evenio.

Si exploratus sum tu, tu possum potior regnum, ille
non sum cunctandus.

Vinco odium*que potior pax.

Paulus potior omnis gaza Macedo.

Aratus proficiscor Argos, *nom. plur. argiorum, gis, &c.*

Sicion, *onis, 3.* clandestinus introitus potior urbs.

Communis intelligentia efficio res notus ego.

Non probo iudex hic Verres capio pecunia contra lex.

Committo sui potestas rex.

Qui primus impono nomen omnis res?

Audeo, *ausus, sum.* oblige fides, *ei, 5 f.* meus tu.

Arrogo, *1.* nihil ego.

Persuadeo pater ut dissolvo æs, *eris, 3 n.* alienus filius.

Videor ego prope impono nimis durus lex hic ætas.

Cupio commodo is societas quicunque res possum.

Tu sum ille qui credulitas displiceo?

Peto a tu ut commodo hic, in omnis res quantum tua
dignitas patior.

Vereor

I fear lest my advice may displease you.

Atticus pleased me most; or, shall I say, he displeased me least.

It is the particular spot and blot of this age to envy merit.

It is not allowable, for the sake of your own advantage, to hurt another.

I favoured the government which I have always favoured, and your dignity and honour.

Take care of your health, which as yet you have not sufficiently attended to whilst you was assisting me.

Verba comparandi regunt Dativum.

He compares his old age to the old age of a strong horse.

Aliquando additur Accusativus cum Præpositione, et interdum Ablativus cum Præpositione.

I compare a man with a man.

I do not compare him with the greatest men.

Compare the life of Sulla with the life of that man.

When I compare my own conduct with your's, I am much more delighted with mine than your's.

What shall I say of Democritus? Whom can I compare with him?

I will compare small things with great.

Compare this peace with that war.

I ought to compare your guards with the want and poverty of that thief.

Verba dandi et reddendi regunt Dativum.

You order me to give thanks to Varro. I will do it. Add to many and such different virtues, the advantage of friendship.

He did not perceive that he gave immortality to things perishable.

Ye know now, what and how great power may be given to the decemvirs.

They have given immense sums to a few people.

Your servant Nicanor gives me singular assistance.

I employ

Vereor ne consilium meum displiceo tu.

Atticus placeo ego maxime, vel dico, displiceo minime.

Sum labes quidam et macula hic seculum invidet virtus.

Non licet causa tuus commodum noceo alter.

Faveo respublica qui semper faveo, et dignitas et gloria tuus.

Indulgeo valetudo tuus, qui tu adhuc non satis servio, dum deservio ego.

Comparo suus senectus equus fortis.]

Comparo homo cum homo.

Non ego comparo hic cum summus vir.

Confero vita Sulla cum vita ille.

Cum comparo meus factum cum tuus, multo magis delector meus quam tuus.

Quid loquor de Democritus? Qui possum confero cum is?

Comparo parvus cum magnus.

Confero hic pax cum ille bellum.

Debeo confero praesidium vester, cum inopia et egestas ille latro.

Jubeo ego ago gratia Varro. Facio.

Adjungo tot tamque varius virtus, fructus amicitia.

Non sentio sui do immortalitas res mortalis.

Nunc cognosco qui potestas et quantus do decemviri.

Do immanis pecunia pauci, *ae, a. adj. plur.*

Nicanor tuus do ego opera egregius.

I employ myself in history.

Cæsar, we all of us give you our best thanks.

He gave excellent precepts to the young men,

Dono, impertio, communico, aspergo, induo, exuo, interno, interdico variam in eodem sensu constructionem habent.

For these reasons he was presented with the freedom of the city by Pompey.

I wish the immortal Gods would give you that disposition.

The fire imparts vital heat to all things.

He imparted his grief to no one.

I impart a share of my trouble to no one, of my glory to all good men.

I fear many things which I have informed your friend Milo of.

Verba debendi, promittendi, et solvendi regunt Dativum.

He owes me a great deal of money.

He paid present money to the woman, which was not due.

I will most religiously observe, and carefully execute, what I promised you.

Epicrates owed no money to any one.

I owe you nothing on the partnership account.

Verres paid nothing at all to the cities for corn.

Verba imperandi et nuntiandi, Dativum requirunt.

I will overcome my disposition, and command myself.

Domitius's son ordered it to be told me, that his father was in the city.

Tyro will relate the affair to you.

He sometimes called a boy, to whom I suppose he gave orders for supper.

The report of mankind conveyed this very great misfortune to the mother, before any of the family of Opianicus.

He commands those desires which others obey.

Verba

Do ego historia.

Cæsar, omnis ago tu gratia magnus.

Do præclarus preceptum juventus.

Ob ille causa dono civitas a Pompeius.

Utinam, *verb defective*. Dii immortalis dono mens
iste tu.

Ignis impertio calor vitalis omnis.

Impertio dolor suus nemo.

Impertio pars onus meus nemo, gloria omnis bonus.

Metuo multus qui cum Milo, *onis*, 3 *m.* vester com-
munico.

Is debeo ego multus nummus.

Is solvo mulier pecunia præsens, non debitus, *a*, *um*.
part.

Sanctissime observo, que diligentissime facio, qui pro-
mitto tu.

Epicrates debeo ullus nummus nemo.

Debeo tu nihil ex societas.

Verres solvo nihil omnino civitas pro frumentum.

Vinco animus, que impero ego.

Domitius filius jubeo nuncio ego pater sum ad urbs.

Tyro narro res tu.

Non nunquam voco puer, qui credo impero cæna.

Rumor homo nuncio hic tantus dolor mater, prius-
quam quisquam ex familia Oppianicus.

Impero cupiditas qui cæterus servio.

Verba fidendi plerumque Dativum regunt.

He trusted himself to the king.

You say, indeed, many things, but no one believes you.

He dares trust his cause to no one.

I entirely recommend myself to your love and affection.

He had lent the king a great sum of money.

He has intrusted a great and difficult affair to you.

Verba obsequendi et repugnandi, Dativum regunt.

Let us cease to be offended; let us submit to the times.
There is no one who can protect himself against envy, without your assistance.

Whose command would you chiefly choose to obey?

Why should I speak of all those who obeyed the consul's command.

He opposed the designs of the daring with authority, integrity, constancy, and great firmness of mind.

That softer part of his soul submits to reason, as a prudent foldier to a severe commander.

He obeys himself, and follows his own rules.

Verba minandi et irascendi, regunt Dativum.

Do you know that Marcellus is angry with you?

He called to me, he threatened me.

It is by no means usual with me to be rashly angry with my friends.

If I had not threatened the man severely, possession of the tables had not been given me.

My house in burning, threatens a conflagration to the city.

A most odious enemy threatens crosses and tortures to all good men.

Sum cum compositis præter possum, exigit Dativum.

The safety of his country was dearer to him than the sight of it.

My

Committo sui rex.

Tu quidem dico multus, sed nemo credo tu.

Audeo committo suus causa nemo.

Commendo me totus tuus amor que fides.

Is credo rex grandis pecunia.

Committo res magnus que difficilis tu.

Defino stomachor, 1. pareo tempus.

Nemo sum qui possum resisto invidia, sine vester sub-
fidium.

Qui imperium volo potissimum, *adv.* pareo?

Quis ego loquor de is omnis qui pareo imperium
consul.

Resisto, *restiti*, 3. consilium audax authoritas fides,
constantia, et magnitudo animus.

Pars ille mollis animus sic pareo ratio, ut prudens
milis severus imperator.

Ipse obtempero sui, et pareo decretum suus.

Scio Marcellus irascor tu?

Appello ego, minor ego.

Omnino non soleo temere irascor amicus.

Nisi minor homo vehementius, nunquam potestas fio
ego tabula.

Meus domus ardor, *oris*, 3 *m.* suus, minor deflagratio
urbs.

Teter hostis minor crux et tormentum omnis bonus.

Salus patria sum dulcis ille quam conspectus.

My books, my studies, my learning, is now of no service to me.

A dispute is so long prudent as it is either profitable, or if not profitable, not hurtful to the state.

Your last page gave me great uneasiness.

All these things are a proof that the world is governed by reason.

These things may be a loss and a disgrace to us all.

This will always be profitable to the city.

Dativum fere postulant Verba præsertim Neutra composita cum his Præpositionibus præ, ad, con, sub, ante, post, ob, in, inter, contra, super, et circum item cum his Adverbiis bene male et satis.

A great storm hangs over the city.

These adjoining gardens bring his memory to my mind.

Death is to be preferred to slavery and baseness.

Those things are reputable to those whose rank they suit.

My grief was not much inferior to his son's affliction.

Nothing flourishes for ever, age succeeds to age.

The spear of Cæsar gives hope and confidence to many.

Anthony was desirous of placing a diadem on Cæsar.

Many and various kinds of death hang over mankind.

This I cannot commend, that he did not relieve such men.

On this account only you think you ought to be preferred to me.

The poets make a rock hang over Tantalus in the shades below.

I prefer the opinion of Brutus far before your's.

Consider Democritus, Pythagoras, Anaxagoras, what kingdoms, what riches do you prefer to their studies and pleasures?

The mind much excels the body.

What shall I do concerning Pompey, with whom I have in plain terms, been a little angry?

New names are to be given to new things.

He

Liber nihil, litteræ nihil, doctrina nihil nunc prosum
ego.

Contentio tam diu sum sapiens, quam diu aut proficio,
aliquis, aut si non proficio, non obsum civitas.

Postremus tuus pagina sum magnus molestia ego.

Qui omnis sum signum mundus administro ratio.

Hic res possum sum detrimentum et infamia omnis.

Hic semper prosum civitas.

Magnus procella impendit urbs.

Ille hortulus propinquus affero memoria is ego.

Mors antepono servitus que turpitudine

Hic sum honestus is qui ordo convenio.

Meus dolor non multum concedo perturbatio filius is.

Nihil semper floreo, ætas succedo ætas.

Hasta Cæsar affero spes et audacia multus.

Antonius volo impono diadema, *atis, 3 n.* Cæsar.

Multus et varius genus mors impendeo homo.

Hic non possum laudo, quod non subvenio vir talis.

Hic unus res puto tu oportet antefero ego.

Poeta facio saxum impendeo Tantalus apud inferi,

2 plur.

Antepono iudicium Brutus longe tuus.

Confero Democritus, Pythagoras, *am, ac. sing.* Anax-

agoras, *am, ac. sing.* qui regnum, qui opes, *3 plur.*

f. antepono stultum et delectatio is?

Animus multum, *adv.* præsto corpus.

Quis ago de Pompeius, qui plane succenseo?

Novus nomen impono novus res.

He imposed laws on the state by violence.

I prefer not the Death of Epaminondas or Leonidas,
to the death of this man.

Sed præcedo, præcurro, præverto, prævertor, *nunc*
Dativo, nunc Accusativo, adhærent prævenio, adeo,
adjuro, adjuvo, alloquor, admiror, aspicio, impedio,
invado, invenio, obeo, occido, oppugno, *cum plu-*
risque aliis crebra lectione melius addiscendis Accusativo
junguntur.

We must take care that the appetites obey reason, and
do not run before it.

I always admired the greatness of your mind.

Some accident prevented his intention.

He assists him in marrying his daughter.

A man ought to admire and wish for nothing but what
is honourable.

I neither flattered nor admired the good fortune of the
man.

My doubt seemed either to hinder my journey, or at
least to put it off.

Est et suppetit pro habeo Dativum exigunt.

I fear lest I should not have words enough.

I have nothing to return the favour with, except my
good wishes.

I had now no business with him.

Eloquence then had honour.

If any one possesses these things, they assist him a lit-
tle in others.

Those men have food who seek for it with great pains.

Sum cum quibusdam aliis geminum adsciscit Dativum.

I have taken care of your business at Ephesus.

I wish that thing may be a satisfaction to him.

Let him have myself for his example.

Apply then for that office in which you can be of
great service to me.

He was of great use both to me and my brother Quin-
tus, in our canvas.

A large

Impono lex civitas vis.

Ego non antepono mors Epaminondas, *a*, 3 *m*. non
Leonidas, *a*, 3 *m*. mors hic.

Efficiendum est, ut appetitus, 4 *m*. obedio ratio, non
præcurro is.

Semper admiror magnitudo animus tuus.

Aliquis casus prævenio consilium is.

Adjuvo is in filia locandus, *part. in dus*.

Oportet homo admiror opto nihil nisi qui sum ho-
nestus.

Nec adulator nec admiror fortuna homo.

Meus dubitatio videor aut impedio profectio meus,
aut certe retardo.

Vereor ne verbum suppeto ego.

Nihil suppeto ego ad munus remunerandus præter vo-
luntas.

Jam nihil sum ego cum ille.

Jam tum sum honor eloquentia.

Si quis hic suppeto adjuvo aliquantulum ad cæterus.

Cibus suppeto quærens multus labor.

Cura sum ego negotium tuus Ephesus.

Utinam is res sum voluptas is.

Habeo ego ipse sui documentum.

Peto igitur is magistratus in qui possum sum magnus
utilitas ego.

Sum magnus usus et ego et Quintus frater, in petitio
noster.

A large house often becomes a disgrace to the owner.
Do you alledge this as a crime to another?

Verba transitiva cujuscunque generis siue activi, siue communis, siue deponentis exigunt Accusativum rei aut personæ in quam transit actio.

I will in turn present myself to you an attentive hearer
against the Stoics.

You say right, and so the thing is.

The voluntary virtues are superior to the involuntary.

I have a great work in hand.

No one avoids pleasure itself, because it is pleasure.

Since I entertain this opinion.

I will explain this argument in general.

All men admired his diligence, acknowledged his
abilities.

Turn over that book of his diligently, which is upon
the soul.

When he says this, Know yourself; he says, Know
your own mind.

I have now received your three letters.

Drive that rascal if you can by any means, from those
places.

I will leave your dreams, I will proceed to your wic-
kedness.

It happened very unluckily that you never saw him.

I earnestly expect your letters.

Observe the sorrow and grief of all these persons.

They lost not only their goods, but their honour
also.

Cæsar armed the veterans.

I had read your letter.

Did I not thoroughly understand you? or, have you
altered your opinion?

You will take care of my directions respecting the
house.

Your ancestors first conquered all Italy.

Ye can neither be ignorant of his disposition nor his
power.

Many things in your letter pleased me.

I can

Amplus domus sæpe fio dedecus dominus.
Ne is do crimēn alter ?

Præbeo vicissim, *adv.* ego tu attentus auditor contra
Stoicus.

Recte dico, et res sic habeo sui.

Virtus voluntarius vinco virtus non voluntarius.

Habeo opus magnus in manus.

Nemo fugio ipse voluptas, quia voluptas sum.

Cum teneo hic sententia.

Expono argumentum is generatim.

Omnis admiror diligentia, agnosco ingenium.

Evolvo diligenter is liber, qui sum de animus.

Cum dico, nosco tu ipse, dico hoc, nosco animus tuus.

Jam accipio tuus tres epistola.

Amoveo ille nebulo si possum qui pactum ex iste locus.

Relinquo fomnium vester, venio ad scelus.

Excido perincommode quod nunquam video is.

Valde expecto tuus literæ.

Animadverto mæstitia et dolor hic omnis.

Deperdo non solum bonum, verum etiam honestas.

Cæsar armo veteranus.

Lego epistola tuus.

An ego non fatis intelligo, an muto sententia.

Curo meus mandatum de domus.

Majores vester primum devinco universus Italia.

Possum nec animus is ignoro nec copia.

Multus in epistola tuus delecto ego.

I can scarce look at the light.
Time does not only not lessen this grief, but even increases it.

Quinetiam Verba quamlibet alioquin intransitiva, atque absoluta Accusativum admittunt cognatæ significationis.

They think they shall live a safer life under my protection.

There is no one so old, but thinks he may live a year:

Why don't they run the same course at this time, which they ran before?

He who runs over the stadium, ought to endeavour to conquer.

Verba rogandi, docendi, vestiendi, monendi, et celandi, duplicem regunt Accusativum.

I ask this favour of you as my right.

He first asks you your opinion.

I informed you of Silius's affair.

If I shall ask you any thing, will you not answer?

If we can conceal the thing from Gods and men, yet we ought to do nothing unjustly.

Sulpitius, I teach you this.

He admonished me of these things according to your directions.

Rogandi Verba interdum mutant alterum Accusativum in Ablativum.

I beg and ask that of you.

He intreated this of the king with many words.

I beg this of you in such a manner, that I can beg nothing more earnestly.

He begged this of me, and earnestly contended for it.

Now in the first place, I will ask you this.

This I beg and insist of from you, in consequence of our very intimate friendship, and your affection for me.

Vestiendi Verba interdum mutant alterum Accusativum in Ablativum, vel Dativum.

She has entangled me with a garment that makes me mad, when I knew it not.

Nature

Vix possum aspicio lux.
Dies non modo non levo hic luctus, sed etiam augeo.

Arbitror sui vivo vita tutus meus præsidium.

Nemo sum tam senex, qui non puto sui possum vivo annus.

Cur non idem currus hic tempus qui antea curro?

Qui curro stadium debeo enitor ut vinco.

Rogo tu hic beneficium jus meus.

Is primum rogo tu sententiam.

Doceo tu causa Sillius.

Si rogo tu aliquis, nonne respondeo?

Si possum celo res Deus et homo, tamen nihil faciendus sum injuste.

Sulpitius, doceo tu hic.

Moneo ego is ex tuus mandatum.

Peto et rogo hic a tu.

Peto hic a rex plurimus verbum.

Ita rogo hic a tu, ut non possum rogo major studium.

Peto hic a ego, que summe contendo.

Nunc primum rogo a tu ille.

Peto atque contendo hic a tu, pro noster summus conjunctio, que tuus benevolentia in ego.

Hic irretio ego vestis furialis infcius.

Natura

Nature has clothed and defended the eyes with the finest membranes.

Quodvis Verbum admittit Ablativum, significantem instrumentum, aut causam, mensuramve, aut modum actionis.

Every one is most attracted by his own studies.

I should think envy procured by virtue not envy, but glory.

I will say this with your permission.

Some are moved by grief, others by passion.

I agree with those who think all these things are regulated by nature.

He who fears that which cannot be avoided, can on no account live with a quiet mind.

He cannot be told how much I am delighted with your yesterday's discourse.

Thou hast killed him with scourges.

Thou hast struck him with an ax.

Some amusement is allowed to youth by the consent of all.

All Italy has been enflamed with the love of liberty.

Milo is not moved with these tears.

He offended no one in word, deed, or look.

I am not so much pleased with news, as with your letters.

The Roman people expressed their pleasure by a very great shouting.

I wondered that you wrote to me with your own hand.

I perceive that you are rejoiced at my moderation and forbearance.

We are by nature inclined to love mankind.

All men are captivated by pleasure.

Verbis mercandi, coëmendi, vendendi, redimendi, et plerisque hujusmodi, subjicitur nomen pretii in Ablativo.

He purchased the rank of a senator with money down.

He sold it to some one for a large sum of money.

I would have most willingly redeemed the state from destruction, at my own private loss.

ENGLISH EXERCISES: 111

Natura vestio et sepio oculus tenuis membranum.

Quisque maxime duco suum studium.

Puto invidia partus gloria, non invidia sed gloria.

Dico hic pax tuus.

Alius moveo dolor, alius cupiditas.

Assentior is qui puto hic omnis rego natura.

Qui metuo is qui non possum vitor, *pass.* is nullus
modus possum vivo animus quietus.

Non possum dico quam delecto hesternus disputatio.

Neco ille verber, *eris*, 3 n.

Percutio ille securis, *is*, 3 f.

Aliquis ludus do adolescentia consensus omnis.

Totus Italia exardeo desiderium libertas.

Milo non moveo hic lacrima.

Offendo nemo res, verbum, vultus.

Non tam delector res novus, quam tuus literæ.

Populus Romanus significo voluntas clamor maximus.

Admiror quod scribo ad ego manus tuus.

Video tu lætor noster moderatio et continentia.

Sum propensus natura ad homo diligendus.

Omnis capio voluptas.

Mercor ordo senatorius pretium.

Vendo aliquis grandis pecunia.

Ego libentissime redimo calamitas a respublica, meus
privatus incommodum.

Ego

112 ENGLISH EXERCISES.

I saved the life of all the citizens by the punishment of five abandoned men.

He openly bought himself off with money.

Vili paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *adjiciuntur sæpe sine Substantivis.*

He bought the house almost an half dearer than he valued it.

He sold it for a very great price.

He sold it for no very great price.

Excipiuntur hi Genitivi sine Substantivis positi, tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque.

As any possesses what is of most value, so is he to be reckoned richest.

The land is now of much more value than it then was.

Corn was in no place of so much value as he reckoned it.

Of what consequence do you think this was to a man's character?

I could willingly die for Pompey; of all men I esteem no one more.

He sold that for as much as he valued it.

If you esteem me as much as you certainly do.

Verba abundandi, implendi, onerandi, et his diversa Ablativo gaudent.

The hand of the Enemy killed Priam, deprived of so numerous an offspring.

Shew that death is free from every evil.

He assured me that you was certainly free from a fever.

I hope our friendship wants not witnesses.

Whilst we are free from guilt, let us bear all human events with patience and moderation.

How long then shall he who exceeds all enemies in wickedness, be without the name of an enemy?

Can he who is not, want any thing?

As

Ego redimo vita omnis civis poena quinque homo perditus.

Palam redimo sui pecunia.

Is emo domus prope dimidium carus quam aestimo.

Vendo is quam plurimus.

Vendo is non ita magnus.

Ut quisque possideo qui sum plurimi, ita habeo ditissimus.

Ager nunc sum multo pluris quam tunc sum.

Frumentum sum in nullus locus tanti quanti ille aestimo.

Quanti puto hic sum ad fama homo?

Ego libenter possum emorior pro Pompeius; omnis homo aestimo nemo pluris.

Vendo is tanti quanti aestimo.

Si facio ego tanti quanti certe facio.

Manus hostis interim Priamus orbatus tantus progenies.

Doceo mors careo omnis malum.

Nuntio ego tu plane careo febris.

Spero noster amicitia non egeo testis.

Cum careo culpa, fero omnis humanus placate et moderate.

Quousque igitur qui supero omnis hostis scelus careo nomen hostis?

An ne qui non sum, is possum careo res ullus?

Dum

As long as I shall live I will be uneasy at nothing,
whilst I am free from all guilt.

If I cannot enjoy a well governed state, yet I shall
miss living in a bad one.

You want not my prayers and intreaties.

The one, as Isocrates said, wants a bridle, the other
a spur.

His oration abounded with every grace.

Do you see that I abound in leisure?

Ex quibus quædam nonnunquam in Genitivum feruntur.

He expects you, and wants you.

I wait your advice.

What is there in this cause that requires a defence?

This war requires speed.

Fungor, fruor, utor, *cum compositis, item vescor, nitor,*
glorior, lætor, dignor, prosequor, afficio, mutuo,
munero, communio, supercedeo, *Ablativum jun-*
guntur.

I shall enjoy your disgrace.

I will use another word afterwards, if I shall find o
better.

I diligently make use of our poets.

Let him discharge the proper duty of philosophy.

I use you yourself as my guide.

I will do the duty of an interpreter.

He performs the duty of a good senator.

I am extremely well pleased that your uncle has done
his duty.

Why should I make use of these witnesses, as if the
affair was doubtful or untrue?

I shall wonder that you was unwilling to use those
arms the law gave you.

I accept your excuse which you made.

That is every one's own, which every one enjoys and
uses.

Very few persons make a good use of cunning.

Mereor,

Dum sum angor nullus res, cum vaco omnis culpa.

Si non licet ego fruor respublica bonus, tamen careo malus.

Non indigeo preces, 3f. pl. noster et cohortatio.

Alter, ut dico Isocrates, egeo frenum alter calcar.

Oratio is abundo ornamentum omnis.

Ne video ego abundo otium?

Expecto tu, et indigeo tu.

Indigeo tuus consilium.

Quis sum in hic causa qui indigeo defensio?

Hic bellum indigeo celeritas.

Fruor tuus indignitas.

Utor alius verbum post, adv. si invenio bonus.

Studiose utor noster poeta.

Fungor proprius officium philosophia.

Utor tu ipse dux.

Fungor munus interpretes.

Fungor officium bonus senator.

Vehementer probo avunculus tuus fungor officium.

Quis ego utor testis, quasi res dubius aut obscurus sum?

Miror tu nolo utor is arma qui lex do tu.

Accipio tuus excusatio qui utor.

Is sum proprius, quisque qui quisque fruor et utor.

Perparvus bene utor caliditas.

Mereor, *cum Adverbis* bene, male, melius, pejus, op-
time, pessime, *Ablativo adhæret cum Prepositione* de.

I am glad that you have deserved very well of me.

I will return the favour to you, who have deserved
very well of me.

May this city continue glorious, whatsoever it may
have deserved of me.

I think that I have deserved very well of the state.

*Verbis quæ vim comparationis obtinent, adjicitur Ablati-
vus, significans mensuram aut materiam excessus.*

Can we exceed Plato in eloquence?

They are thought to exceed others in virtue.

Servius exceeded them, in age, all, in wisdom.

We affirm that a superiority of mind excels every ad-
vantage of body.

Quibuslibet Verbis additur Ablativus absolute sumptus.

He allowed me this in the hearing of many.

He lived whilst my family was upon the throne.

Take care that you are at Rome in the beginning of
January.

You sent me word of Caninius's shipwreck, as if it
was a matter of doubt.

There will be no mention made of this crime, if you
are his accuser.

He left Rome whilst we were living.

He came to Rome when Marius was consul and Ca-
tulus.

I recollect the despair of those who were old men
when I was a youth.

As soon as I had wrote my letter, Hermia came.

When nature is our guide, we can by no means
mistake.

Iætor tu mereor optime de ego.

Refero gratia vos, qui optime mereor de ego.

Hic urbs sto præclarus, quisque modus mereor de ego.

Cogito ego optime mereor de republica.

Num possum supero Plato eloquentia?

Ille puto anteo cæterus virtus.

Servius anteo ille ætas, omnis sapientia.

Dico prestantia animus anteo omnis bonus corpus.

Tribuo hic ego multus audio.

Sum meus gentilis regno.

Cura ut sum Roma Januarius inco.

Tu mitto ego de naufragium Caninius, quasi res dubius.

Nullus mentio fio hic crimen, tu accuso.

Proficiscor Roma ego vivo.

Venio Roma Marius consul et Catulus.

Recordor desperatio is qui sum senis ego adolescens.

Scribo epistola Hermia venit.

Natura dux possum nullus modus error, *verb pass.*

Laceffor

Passivis additur Ablativus agentis sed antecedente Prepositione, et interdum Dativus.

I have been provoked by you to write.

It seems to me that I see this city soon sinking under one general conflagration.

Aratus's city was possessed fifty years by tyrants.

I censured the senate with very great authority, as I ought.

I loved you from the day I knew you, and judged I was beloved by you.

Philosophers will have every thing to be as their own, and possessed by them.

Deiotarus the son was called king by the senate.

Quorum Participa Dativis, frequentius gaudent.

The affair is to be considered and judged of by us.

Ceteri casus manent in passivi qui fuerunt activorum.

All things are to be entrusted to fortune; we struggle without any hope.

He took it very ill that that province was given to him.

The victory was given to a learned orator.

I think that pardon and impunity should be given to the others, if they quitted their error.

Quibusdam tum Verbis, tum Adjectivis familiariter subjiciuntur Verba infinita.

How can we have an idea of God, without his being eternal?

Let not the wicked presume to appease the Gods by gifts.

No one can avoid that which is to come.

You can say nothing true.

I have now determined to think nothing upon publick affairs.

He hesitated not to erect an edifice upon another man's ground.

He

Laceſſor abs tu ad ſcribo.

Videor ego video hic urbs ſubito concido unus incendium.

Aratus civitas teneo quinquaginta annus a tyrannus.

Objurgo ſenatus cum ſummus authoritas, ut videor ego.

Diligo tu qui dies cognoſco, que judico ego a tu diligo.

Philophus volo omnis ſicut proprius ſuus, ſum a ſui poſſideo.

Deiotarus filius appello rex a ſenatus.

Res ſum cenſendus et æſtimandus ego.

Omnis committo fortuna; conor ſine ſpes ullus.

Fero graviter ille provincia do ille.

Palma do doctus orator.

Puto venia et impunitas do cæterus, ſi depono error ſuus.

Qui; *adv.* ego poſſum intelligo Deus, niſi ſempiternus?

Impius ne audeo placo Deus munus.

Nemo poſſum fugio is qui ſum.

Poſſum dico nihil vere, *adv.*

Jam ſtatuo cogito nihil de res publica.

Non dubito extruo ædificium in alienus.

Cupio

He desired to avoid all business.
 No wise man thinks it miserable to die.
 I desire to know what you think of these things.
 The father proposed to disinherit the son.
 What! I say, can you not be silent?
 Indeed I do not require that, and yet I desire to hear it.
 I cannot sufficiently determine what may be their intention.
 Many things seem possible, which are not.

*Gerundia in di pendent tum, a Substantivi tum a b
 Adjectivi Genitivi regentibus.*

That is the right way of teaching.
 How excellent, how divine is the power of speech?
 Let us now follow another kind of reasoning.
 I should have wrote to you sooner, if I could find a subject to write on.
 The hope of robbing and plundering had blinded their minds, whom the allotment of lands has not satisfied.
 Unless I shall now satisfy Cluentius, it will not be in my power to satisfy him hereafter.
 I went into Sicily for the purpose of making an enquiry.
 He rejoiced that he had got an excuse for dying.
 There is implanted by nature in our minds an insatiable desire of perceiving the truth.

Gerundia in do pendent ab his Præpositionibus, a, ab, abs, de, e, ex, cum, in, pro.

I desire to know what you think of going into Epirus.
 All that time was spent in reading, there was no leisure for writing.
 They spend all their time in enquiring and studying.

Gerundia in dum pendent ab his Præpositionibus, inter, ante, ad, ob, propter.

No commendation can induce you to act well.
 Do you deny that virtue is sufficient for a happy life?
 Praise

Cupio effugio omnis negotium.
Nemo sapiens duco miser morior.
Volo scio quis cogito de is.
Pater cogito exheredo filius.
Quis! dico vos non possum taceo?

Quidem non postulo is tamen aveo audio.
Nec possum, satis constituo quis sum is consilium.

Multus videor possum sum, qui nullus sum.

Iste sum rectus via doceo.
Quam præclarus, quam divinus vis eloquor?
Jam sequor alius genus argumentor.
Antea mitto literæ ad tu, si invenio genus scribo.

Spes rapio atque prædor occæco animus is, qui affig-
natio ager non satis facio.

Nisi nunc satisfacio Cluentius, potestas non sum mihi
satisfacio postea.
Proficiscor in Sicilia causa inquirō.

Gaudeo sui nanciscor causa morior.
Infum natura mens noster insatiabilis quidam cupiditas rerum video.

Volo scio quis tu cogito de transeo in Epirus.
Is omnis tempus consumo in lego, non sum otium
scribo.
Consumo omnis tempus in quæro et disco.

Laus non possum allicio tu ad bene facio.
Nego virtus satis possum ad beate vivo.

Praise ought to excite us to act well.
 Epicurus denies that length of Time adds any thing
 to a happy life.
 We are ready to hear.
 To think right, and to do right, is sufficient for a
 happy life.

*Cum significatur necessitas ponuntur citra Præpositionem
 addito Verbo est.*

All must die.
 They must be watchful who claim the administration
 of their country.
 Every one must use his own judgement.
 You ought rather to be ashamed if you continue in
 your opinion.
 You must always watch; there are many snares laid
 for the good.
 We must enter into the nature of things.

*Prius Supinum active significat, et sequitur Verbum aut
 Participium significans motum ad locum.*

They came into a certain place to salute some one.

*Posterius Supinum passive significat, et sequitur Nomina
 adjectiva.*

It is difficult to say what may be the reason.

*Quæ significant partem temporis in Ablativo frequentius
 usurpatur, in Accusativo rarius.*

The origin of all this wickedness shall be explained
 in its proper time.

The senate was at the same time in the Temple of
 Concord.

There are three things which at this time make against
 Roscius.

I beg you would be at Rome in the month of Ja-
 nuary.

From the Appian Forum at ten o'clock in the morn-
 ing, I sent another letter a little before from the
 three taverns.

Laus debeo allicio ego ad recte facio.
Epicurus nego diuturnitas tempus effero aliquis ad
bene vivo.

Sum paratus ad audio.
Bene sentio, recteque facio sum satis ad bene que
beate vivo.

Morior sum omnis.
Vigilo sum is qui depono sui gubernaculum patria.

Utor sum quisque suus iudicium.
Magis pudeo sum si remaneo in tuus sententia,
Vigilo sum semper; sum multus infidiae bonus;

Intro sum in natura res.

Venio ad aliquis locus saluto aliquis.

Sum difficilis dico quis sum causa.

Fons totus hic scelus aperio suus tempus.

Senatus sum idem tempus in Aedes Concordia.

Tres sum qui hic tempus obito Roscius.

Rogo tu ut Roma sum mensis Ianuarius.

Ab Appius, i, 2 m. forum, hora quartus, do alius
paulo ante a tres taberna.

Pomponia ordered me to be informed that you would be at Rome in the month of August.

*Quæ autem durationem temporis et continuationem denotant, in Accusativo, interdum et in Ablativo effi-
runtur.*

The sun shone out on the third day.

He was at war for twenty years with wicked citizens.
I supped with Pompey that day by accident.

He had a house for many years at Rome.

Consider, I beg of you, these things day and night.

Spatium loci in Accusativo effertur, interdum et in Ablativo.

He ordered that he should be a thousand paces from the city.

Nomina appellativa, et Nomina majorum locorum adduntur fere cum Prepositione Verbis significantibus motum et actionem in loco, ad locum, a loco, aut per locum.

I hear that there is neither gold nor silver in Britain.

I am very glad that you did not go into Britain:

I wait to know what is doing in hither Gaul.

I came by sea from Epidaurus to the Piræus, with an intent to go from Athens to Boeotia.

Omne Verbum admittit Genitivum proprii nominis loci in quo fit actio, modo primæ vel secundæ declinationis, et singularis numeri sit.

I remain in suspense at Thessalonica.

I had no doubt but that I should see you at Tarentum or Brundisium.

Dionisius taught children at Corinth.

I seem to be at Rome, when I am reading your letters.

Pomponia jubeo nuntio ego tu sum Roma mensis sextilis.

Sol illuceo tertius dies.

Gero bellum viginti annus civis improbus.

Cæno apud Pompeius is dies casus.

Hic habeo domicilium Roma multus annus.

Quæso meditor is dies et nox.

Edico ut absum urbe millia passus, 4 m.

Audio nihil sum neque aurum neque argentum in Britannia.

Vehementer gaudeo tu non proficiscor in Britannia.

Sum in expectatio ut scio quis gero in Gallia citerior,
us, adj. com.

Advehor navis Piræus ab Epidaurus, is consilium ut
eo, *iui*, ab Athenæ ad Bœotia.

Maneo suspensus, *part.* Thessalonica.

Non sum ego dubius quin video tu Tarentum aut
Brundisium.

Dionisius doceo puer Corinthus.

Videor sum Roma, cum lego literæ tuus.

Hi Genitivi humi, domi, militiæ, belli, propriorum sequuntur formam.

Clodius was caught at Cæsar's house:

He is either at home, or not far from home.

Had you not rather be safe at your own house, than unsafe at another man's?

The Egyptians embalm their dead, and keep them at at home.

Diodotus, the Stoic, lived many years blind at my house.

Every thing was venal at your house, by the most scandalous traffick:

I perceive how much easier it would have been to have staid at home, than to return.

When I was at leisure at home.

Verum si proprium loci nomen, Pluralis duntaxat Numeri, vel tertiæ Declinationis fuerit, in Dativo, vel Ablativo ponitur.

I suppose when you was at Athens you was often in the schools of the philosophers.

He on the contrary was so much at his ease, that he was all the while at Naples.

There is a strong report at Puteoli, that Ptolemy is restored to his kingdom.

It is reported that he went to Cumæ.

Sic utimur ruri vel rure, in Dativo, vel Ablativo.

It accidentally happened that we were in the country.

I think that Atticus is in the country.

First make my compliments to Attica, who, I suppose, is in the country.

He suffered him to be in the country.

Verbis significantibus motum ad locum, apponitur proprium loci in Accusativo.

I will mention what I myself saw when I came to Capua.

Do you visit that place with pleasure, where Demosthenes and Æschines often disputed with each other.

I have

Clodius deprehendor domus Cæsar.
 Aut sum domus, aut non longe a domus.
 Nonne malo sum sine periculum domus tuus, quam
 cum periculum alienus?
 Ægyptius condio mortuus, et servio is domus.

Diodotus Stoicus, vivo multus annus cæcus domus
 noster.
 Omnis sum venalis domus tuus, mercatio turpissimus.

Intelligo quantus sum facilis maneo domus, quam
 redeo.
 Cum sum otiosus domus.

Credo cum sum Athenæ sæpe sum in schola philoso-
 phus.

Hic contra ita quiesco, ut sum is tempus omnis Nea-
 polis, *is, 3f.*

Magnus sum rumor Puteoli, *orum, 2 plur.* Ptolemeus
 sum in regnum.

Fero sui confero Cumæ, *arum.*

Forte evenio ut sum rus.

Arbitror Atticus sum rus.

Primum do salus Attica, qui arbitror sum rus.

Patior hic sum rus.

Commemoro is qui egomet video cum venio Capua.

An libenter inviso is locus ubi Demosthenes et Æschi-
 nes soleo decerto inter sui.

I have come to Athens, says Demosthenes, and no one there knew me.

I desire to go to see Alexandria, and the rest of Egypt:

Adhunc modum utimur rus et domus.

Palbus came directly to my house.

He flies into the country out of town, as from confinement.

They flew from the city into the country.

Verbis significantibus motum a loco, aut per locum adjicitur proprium loci in Ablativo.

He went from Rome unacquainted with military affairs.

When Æschines was condemned, he left Athens, and went to Rhodes.

When Demetrius Phalerius was driven from his country, he went to king Ptolemy.

Ad eundem modum usurpantur domus et rus.

You have drove me from my house.

They were unwilling to go from home.

They did not remove themselves from home.

Hæc tria impersonalia interest, refert, et est, quibuslibet Genitiuis adnectuntur, præter hos Ablativos feminos, mea, tua, nostra, vestra, et cuja.

I desire to make an Excursion into Greece; it is of great consequence to Cicero.

This is of very great consequence to the state.

It is of great consequence to your private affairs, that you should come as soon as possible.

It is of great consequence to my affairs, that you should be at Rome.

It is of great consequence to him that the affair should come to an inter regnum.

It is the interest of all men to act right.

Venio Athenæ, Demosthenes inquit, neque quisque
ibi agnosco ego.
Cupio viso Alexandria, que reliquus Ægyptus.

Balbus recte venio domus meus.
Evolvo rus ex urbs tanquam ex vinculum.
Evolvo ex urbs rus.

Proficiscor Roma rudis res militaris.

Æschines damnatus, *part.* cedo Athenæ et confero sui
Rhodus, 2f.
Cum Demetrius Phalareus pello patria, confero sui ad
rex Ptolemeus.

Expello ego domus meus.
Nolo exeo domus.
Non commoveo sui domus.

Cupio excurro in Græcia; magnus interest Cicero.

Hic vehementer interest respublica.
Multum interest res familiaris tuus, tu quam primum
venio.
Permagni noster sum tu sum Roma.
Permagni is interest res venio ad interregnum.
Interest omnis recte facio.

Hæc Impersonalia accusandi casum exigunt juvat, decet, cum compositis, delectat, oportet.

Catiline, you ought long since to be dragged to death at the command of the consul.

You ought to be well furnished with precepts of philosophy.

It is both proper and necessary that this should be done.

They ought to be stabbed with a sword.

It well becomes us that our country should be dearer to us than ourselves.

His impersonalibus subjicitur Accusativus cum Genitivo, pœnitet, tædet, miseret, miscrescit, pudet, priget.

Judges, if you are tired of such citizens, shew it.

I am quite tired of my life, every thing is so full of the utmost distress.

Craſſus, I am ashamed of you.

Neither myself nor others shall repent of my industry.

I am ashamed to be so soon driven from my opinion.

* *Verbum impersonale passivi vocis pro singulis personis utriusque numeri indifferentur accipi potest ut statur, id est sto, stas, stat, statum, statis, stant, videlicet ex vi adjuncti obliqui, ut statur a me, id est sto, statum ab illis, id est stant.*

The Gods have given no greater or better gift to man.

* *Note:* In making English, this Rule may be extended to all Verbs passive, by making the Ablative Case the Nominative, the Nominative the Accusative, and the Verb active; as is the Example above, which is rendered into true Latin. Where the Ablative Case *Diis* is made the Nominative in English, the Nominative Case *munus* is made the Accusative in English, and

Catilina, oportet tu duco ad mors iussus consul.

Oportet tu abundo præceptum philosophia.

Oportet et opus sum hic fio.

Oportet hic trucido ferrum.

Decet patria carus sum ego quam egomet ipse.

Judex, si tædet tu talis civis, ostendo.

Prorsus tædet vita omnis sum plenissimus omnis miseria.

Crassus, pudet ego tu.

Neque pænitet nos neque alius industria nostra.

Pudet ego tam cito dejicio sententia meus.

Nec ullum magis aut melius a Diis datum munus homini.

and the passive Verb *datum est*, is made by the English active, *have given*. The Inversion of this Rule will be very useful in making Latin, as in this Example, where the Nominative Case *Gods* is to be made the Ablative, the Accusative Case *Gift*, is to be made the Nominative, and the Verb *have given*, to be made passive, and to agree with *Gift*.

Since we have now walked enough, let us change our place.

We are arrived at the island, nothing is pleasanter than this.

If you choose it, let us sit in the shade.

Participia regunt casus verborum a quibus derivantur.

No one ought to wonder that human counsels are over-ruled by divine necessity.

He perceives innumerable stars adhering to the sky.

Quamvis in his usitatio post Dativus.

If we would acquire a happy life, we must cultivate virtue.

Participiorum voces cum fiunt Nomina Genitivum possulant.

The man was always affectionate to me.

Nothing is so desirous of things like itself, as nature.

He was always desirous of glory.

Pertæsus nunc Genitivum, nunc Accusativum regit.

I am tired of the levity of the Greeks.

Natus, prognatus, fatus, cretus, creatus, procreatus, ortus, editus, genitus, generatus, in Ablativum feruntur omissa fere Prepositione.

He was born of worthy parents, and in an honourable place.

Pûblius Sextius was descended from a father, a wife, virtuous, and severe man.

Orpheus and Rhesus were descended from a muse their mother.

I wish indeed the descendant of Venus had courage enough.

En et ecce demonstrandi Adverbia Nominativo, frequentius junguntur, Accusativo rarius.

Observe, this is what I before mentioned;

Quoniam jam satis ambulo, muto locus.

Venio in insula, nihil sum amœnus hic.

Si videor confido in umbra.

Nemo debeo miror humanus consilium sum superatus
divinus necessitas.

Video fidus innumerabilis inhærens cœlum.

Si volo adipiscor vita beata, opera sum dandus virtus.

Homo semper sum peramans ego.

Nihil sum tam appetens similis sui, quam natura.

Semper sum appetens gloria.

Pertæsus sum levitas Græcus.

Natus sum bonus parens atque hœnestus locus.

Publius Sextius sum natus pater homo et sapiens, et
sanctus, et severus.

Orpheus et Rhesus sum natus musa mater.

Utinam quidem prognatus Venus habeo satis animus.

En hic ille sum qui antea dico.

En

Behold the crime, behold the cause for which a fugitive accuses his king, a slave his master.

En et ecce exprobandis soli Accusativo neſtuntur.

See these interpreters of leagues.

Quædam Adverbia loci, temporis, et quantitatis, Genitivum poſt ſe recipiunt. Loci ut ubi, ubinam, nusquam, eo, longe, quo, abivis, huicne.

O ye immortal Gods! of what nation are we? What government have we? In what city do we live? The good men have no one to take the lead, our patrons of liberty are far off.

Temporis ut nunc, tunc, tum; interea, pridie, poſtredie.

I came to Ægypt the day before the ides of April. Philotimus came the day before that day.

Quantitatis ut parvum, ſatis, abunde.

I am convinced you have not as yet ſtrength ſufficient for me to diſpute with you.

There is protection ſufficient in virtue to procure a happy life.

Quædam Dativum admittunt Nominum unde deducuntur.

I have ſent Tyro to meet Dolabella; he will return on the ides.

You in the mean time was at Rome, to aſſiſt your friends truly.

Epicrates came to meet me a long way with all his friends.

The whole city came out to meet him as he came to town.

Little gowns were provided for the liſtors at the gates.

Adverbia

En crimen, en causa qui fugitivus accuso rex, servus dominus.

En interpretes foedus, *eris, 3 n.*

O Dii immortali! utinam gens sum? Qui respublica habeo? In qui urbs vivo?
Bonus non habeo dux, vindex libertas longe gens absum.

Ægypta, venio ad ego pridie idus, *us, 4 n. Aprilis.*
Philotimus venio pridies is dies:

Statuo tu nondum habeo satis vis ut ego luctor cum tu.

Est satis praesidium in virtus ad vivendus beate.

Ego mitto Tyro obviam Dolabella, revertor idus.

Tu interea sum Roma, scilicet sum praesto amicus.

Epicrates procedo obviam ego longe cum cives omnis.

Totus civitas procedo obviam hic veniens ad urbs.

Togula praesto sum lictor ad porta.

Adverbia Comparativi et Superlativi gradus, admittunt Casus Comparativis et Superlativis assuetos subseruire.

Why was the camp moved farther from the camp of the enemy, and nearer to the city?

Dum et donec pro quamdiu, ut pro, postquam, quomodo, sicut ceu quasi, tanquam, perinde ac si, haud secus ac si, Adverbia similitudinis sive pro sicut. An, ne, num, numquid, aut, quomodo, quid, quare, quamobrem, quorum, indicativo junguntur. Quibus adde quis, quantus, qualis, quotus, uer.

I only ask you, whether you think my enemy's hatred of me was moderate.

Dum pro dummodo, ceu, quasi tanquam, perinde, ac si, haud secus ac si, dissimulativæ, seu, simulationis particulæ, an, ne, num, dubitandi, particulæ sub-junctivo gaudent.

A certain man asked me when I left Rome? and whether there was any news there?

I fear lest I should again be of a different opinion from you.

O folly! or whether may I call it folly or remarkable impudence?

I fear lest he may attribute more to virtue than nature may allow.

Ubi pro quo, postquam, posteaquam, cum pro quando, donec pro quousque, quoad pro quam diu; simul, simulac, simulatque, simul ut pro quam primum. Quemadmodum, ut, utcunque, sicut antequam, priusquam, nunquam, jamdudum, jampridem, jam olim, utrumque modum adsciscunt.

I hope I have got a very good ship. I wrote this as soon as I got on board.

Quin jubendi vel hortendi Adverbium, alterutrum modum admittit.

But do you press the opportunity?

Cur castra moveo longius castra hostis, et proprius
urbs?

Tantum requiro a tu utrum puto odium inimicus sum
mediocris in ego.

Quidam quaeso ex ego quis dies exeo Roma? et num
quis sum in is novus?

Vereor ne rursus dissentio a tu.

O stultitia! ne dico stultitia, an impudentia singu-
laris?

Vereor ne tribuo plus virtus quam natura patior.

Spero nos habeo navis valde bonus. Scribo hic simu-
latque conscendo.

Quin tu urgeo occasio iste?

Ne

Ne prohibendi Adverbium Imperativo vel subjunctivo jungitur.

What are you willing to give me that these persons may not be taken from me?

Conjugationes copulativæ et disjunctivæ, cum his quatuor quam nisi, præterquam, an similes casus in declinabilibus, similesque modos in Verbis nectunt.

We are composed of soul and body.

He ordered the man to be seized and carried to Scaurus.

All persons have thought her rather always the friend of every one, than the enemy of any one.

That clamour nothing disturbs, but comforts me, as it shews there are some ignorant citizens, but not many.

Et si, tametsi, etiamsi, quanquam, in principio Orationis, quippe, quando, quandoquidem, quoniam, indicativo gaudent.

Though he is without fault, yet he is not free from suspicion.

Et si, tametsi, etiamsi, quanquam, in medio Orationis, cum pro quamvis, quandoquidem, vel quoniam, licet, quamvis, ut casualis, et pro quamvis, et utpote, et pro ne, non, qui, quo, uti, quin, si pro quamvis subjunctivum amant. Quibus adde Pronomina indefinita, qui, quis, qualis, quantus.

All pleasant things, although they may be judged of by the outward senses, yet ought to be referred to the mind.

Ni, nisi, si, siquidem, fin, quod, quis, cum, ubi, pro postquam utrumque modum adiscunt.

Unless it is disagreeable, repeat what you have begun.

Quædam

Quis volo do nos ne iste aufero a tu?

Consto ex animus et corpus.

Jubeo homo comprehendo que deduco ad Scaurus.

Omnis judico ille potius semper amicus omnis, quam inimicus quisquam.

Iste clamor nihil commoveo ego sed consolor, cum indico quidam civis imperitus sum sed non multus.

Quanquam absum a culpa, tamen non careo suspicio.

Omnis jucundus quanquam judico sensus corpus, tamen debeo refero ad animus.

Ni sum molestus, repeti qui cœpi, *verb defective.*

*Quædam Præpositiones Accusativis, quædam Ablativis
inserviunt. Quædam utrique casui inserviunt, ut, in,
sub, super, et subter.*

His fellow-citizens drove Hannibal out of the city.

I have thought much and long upon that very subject.

Hannibal reserved nothing for his private use.

Where is there any virtue, if there is nothing put in
our own power?

They are in the same error.

Those things which depend upon false principles,
cannot be true.

Upon which subject as I have said enough in my Cato
Major.

- We cannot do every thing by ourselves.

Some say that the seat of the soul is in the heart;
others in the brain.

What then is that to us?

To separate the mind from the body, is nothing else
than to learn to die.

We are ready to refute without obstinacy, and to be
refuted without anger.

Our sentiments always agreed together as in peace, so
also in war.

Hannibal was at the gates.

But this indeed is nothing to the purpose.

*Præpositio Ablativum regens subaudita interdum facit ut
addatur Ablativus.*

I am of that opinion which I know you always was of.

He was instructed in Greek learning.

I said so, in that my first speech on the calends of Ja-
nuary.

Do I seem to you to be in such want of friends?

Indeed, in my opinion, there is the greatest truth in
the senses.

Suus civis ejicio Hannibal a civitas.

Cogito multum et diu de iste res.

Hannibal reservo nullus ad usus suus.

Ubi virtus, si nihil sum situs, *part. in ego ipse?*

Verfor in similis error.

Qui a falsus initium proficiscor, ne possum sum verus.

De qui quoniam dico satis multus, is Cato Major.

Non possum ago omnis per ego.

Alius dico sedes animus sum in cor, alius in cerebrum.

Quis igitur sum is ad ego?

Secerno animus a corpus, nequidquam alius sum quam disco emorior.

Paro refello sine pertinacia, et refello sine iracundia.

Sensus noster semper congruo ut in pax, si etiam in bellum.

Hannibal sum ad porta.

Sed hic jam nihil ad res.

Ego sum in ista sententia qui scio tu semper sum.

Erudio Græcus doctrina.

Dico primus meus ille oratio calendæ, *arum, i f. Januarius.*

Videor ne tu sum tantus inopia amicus?

Meus quidem judicium, sum magnus veritas in sensus,

Utinam

Præpositio in compositione eundem non nunquam casum regit, quem et extra compositionem regebat.

I wish we could wipe away the tears from all these by our votes, and decrees.

I am absent both from my house and the forum.

Verba composita cum a, ab, ad, con, de, ex, in, nonnunquam repetunt easdem Præpositiones cum suo casu extra compositionem, idque eleganter.

The Portian law has removed the rod from the body of every Roman citizen.

They say the soul exists after it has quitted the body. The law orders us to approach the Gods with a pure mind.

He ought to detest that suspicion.

He flew to the city with incredible swiftness.

Men could scarce keep their hands from you.

A man of the greatest power fled from Brundisium to the city.

In, pro, erga, contra, et ad, Accusativum habent.

He threw the rest of the body into the sea.

He threw my brother into prison.

He prepared a master and tyrant for our children.

He hid himself in a dark part of the stair-case.

She married into a very distinguished family.

Should I alone be drawn into any difficulty, I would bear it patiently.

Let us quit the theatre; let us go into the forum.

Tenus gaudet Genitivo plurali.

The report of the comitia reached as far as Cuma.

Cepheus is buried up to the loins.

Interjectiones non raro absolute, et sine casu ponuntur.

Oh house! alas, how art thou governed?

Utinam possam abstergo hic omnis fletus sententia
noster et consilium.

Absum et domus et forum.

Portius, *a, um.* lex amoveo virga a corpus omnis civis
Romanus.

Aio animus maneo cum excedo e corpus.

Lex jubeo ardeo ad Deus caste.

Debeo abhorreo ab ista suspicio.

Advolo ad urbs incredibilis celeritas.

Homo vix possum abstineo manus a tu.

Homo potentissimus advolo ad urbs a Brundisium.

Abjicio reliquus corpus in mare.

Conjicio frater in vincula, *orum, 2 n.*

Compono magister et tyrannus in noster liberi, *orum, 2 m.*

Abdo sui in tenebrae, *arum, 1 f. scala.*

Nubo in familia clarissimus.

Si solus adduco in discrimen aliquis, fero animus
aequior, *us.*

Exeo e theatrum; venio in forum.

Rumor de comitia clare tenus Cumæ.

Cepheus condo tenus lumbus.

O domus! heu quam gubernor?

O! meus

O compellantis soli Vocativo nescitur.

Oh! my friend Furnius, how have you been unacquainted with your own cause, who can so easily understand other persons?

O exclamantis Nominativo, Accusativo, et Vocativo jungitur.

Oh excellent guardian of the sheep a wolf.

Oh wretched and unhappy that day, in which Sulla was appointed consul by all the centuries!

O night! thou who had almost brought eternal darkness over this city.

Heu, Nominativo, Dativo, vel Accusativo adhaeret.

We have sent ambassadors, alas! miserable me.

Proh, ah, et vah, Accusativum et Vocativum adiscunt.

O ye immortal Gods! guardians and preservers of this city and empire, what wickedness have ye seen.

Hei et vae, Dativo apponuntur.

Woe is me! I cannot recollect this without tears.

LONGER EXERCISES.

Verbum personale, &c.

THERE is such an innate love of knowledge and science in us, that no one can doubt, but that human nature is borne away thereunto, uninvited by any advantage.

Pain can force a confession of the truth, even from the unwilling.

If

O! meus Furnius, quam tu non nosco tuus causa,
qui tam facile disco alienus?

O præclarus custos ovis! lopus.

O miser et infelix dies ille qui Sulla renuntio consul
omnis centuria!

O nox! qui fere afferro æternus tenebræ hic urbs.

Mitto legatus heu! ego miser me.

Pro Dii immortalis! custos et conservator hic urbs,
qui scelus video?

Hei ego! non possum commemorare hic sine lachrima.

TANTUS sum igitur innatus in ego cognitio
amor, ut nemo dubito possum, quin ad is res
homo natura nullus emolumentum invito rapio.

Dolor verus vox elicio possum etiam invito.

Dignior est.

If you and Tullia, our delight, are well, I and my dearest Cicero are well.

Copulatum per.

It is evident, that unless equity, and fidelity, and justice proceed from nature, it is impossible to find a good man.

Nomen multitudinis.

Upon this, when both of them looked at me, and expressed their being ready to hear me; in the first place says I, I intreat you, that you would not expect, that, like a philosopher, I should explain any system to you.

Non semper.

To think this, is a mark of prudence; to do it, of courage; both to think, and to do it, of perfect and compleat virtue.

Aliquando Oratio.

Sometimes to depart a little from one's own right, is not only generous, but advantageous.

It is enough, not to raise up those men who are fallen through imprudence; but to press those who lye down, or to push on those who are falling, is certainly inhuman.

To despise what any one may think of him, is a mark not only of an arrogant man, but also of one totally abandoned.

To know but little is not shameful; but foolishly to persevere a long time, in what you know but little of, is; since the one may be attributed to the general infirmity of human nature; the other to the peculiar fault of the individual.

Aliquando

Si tu et Tullia lux noster valeo, ego et suavis Cicero valeo.

Perpicuus sum nisi æquitas et fides et iustitia proficiscor, a natura vir bonus non possum reperio.

Hic cum uterque ego intueor sui que ad audio significo paratus primum inquam deprecior ne ego tanquam philosophus putō schola tu aliquis explico.

Hic sentio prudentia sum, facio, fortitudo, et sentio vero et facio perfectus cumulatus que virtus.

Non modo liberalis sum paulo nonnunquam de suis jus, decedo sed etiam fructuosus.

Satis sum homo imprudentia labor non erigo urgeo vero jaceo aut precipito impello certe sum inhumans.

Negligo quis de sui quisque sentio non solum arrogans sum sed etiam omnino dissolutus.

Non parum cognosco sed in parum cognosco stulte et diu persevero turpis sum propterea quod alter communis homo infirmitas, alter singularis unusquisque vitium attribuo.

Aliquando Adverbium.

Part of you particularly avoided the approach to, and the sight of this place? part of you did not earnestly attend it.

Verba infiniti.

See how I am convinced that you are another self.

I think thus, that an accomplished general should possess these four qualifications; a knowledge of war, courage, authority, good fortune.

I not only confess that you know these things better than I, but also easily permit it.

Many persons entertain depraved notions of the Deity; but all believe that there is a divine power and nature.

He added this also, which is certainly true, that brave and wise men do not usually so much aim at the reward of good actions, as the actions themselves.

I add this also, that nature without education has oftner attained to glory, and virtue, than education without nature.

I was doubly pleased with your letters, both because I myself laughed, and because I perceived that you can now laugh.

Do you say that you think I had rather have my works read and approved of by any one, than by you?

He sees that there is no Evil but where there is a fault; but that there is no Fault when that happens which is not in the power of man.

But I find the man never made an auction, never sold any thing but the produce of his estate; not only is in no one's debt, but is, and always has been full in cash of his own.

I return to what I wrote in the first part of my letter, that men will soon form a judgement of your whole conduct, not so much from your intention, as the event.

This I rather fear, lest through ignorance of the true path of glory, you should think it glorious for yourself alone to have more power than all others, and

Aditus hic locus conspectus que vester partim magnopere fugio, partim non vehementer sequor.

Video quam ego persuadeo tu ego sum alter.

Ego sic existimo in summus imperator quatuor hic res infum oportet, scientia res militaris, virtus, auctoritas, felicitas.

Ego enim scio tu iste melius quam ego non fateor solum, sed etiam facile patior.

Multus de Dñi pravus sentio omnis tamen sum vis et natura divinus arbitror.

Addo hic qui certe verus sum fortis et sapiens vir non tam præmium sequor soleo recte factum quam ipse rectus factum.

Ille etiam adjungo sapius ad laus atque virtus natura sine doctrina quam sine natura valeo doctrina.

Dupliciter delecto tuus literæ et quod ipse rideo, et quod tu intelligo jam possum rideo.

Aio ne tu existimo ab ullus malo meus lego proboque quam a tu?

Video nullus malum sum nisi culpa, culpa autem nullus sum cum is qui ab homo non possum prælo evenio.

At homo invenio auctio facio nullus vendo præter fructus suos nihil unquam, non modo in æs alienus nullus sed in suos nummus multus sum.

Redeo ad ille qui initium scribo totus factum tuus iudicium non tam ex concilium tuus quam ex eventus homo facio.

Ille magis vereor ne ignoro verus iter gloria gloriosus puto, plus tu unus possum quam omnis et metuo a civis tuus quam diligo malo.

and had rather be feared than loved by your fellow-citizens.

Had not you rather believe what can be proved, that the souls of famous men, such as the Tyndaridæ were, are divine and eternal, than that those who have been once burnt can ride upon an horse, or fight in an army?

I could swear by Jupiter, and the household Gods, both that I burn with a desire of finding out the truth, and that I think what I say; for how can I not desire to find out the truth, when I rejoice if I find any thing like the truth?

As we believe by nature that there are Gods, but know by reasoning, what they are; so we conclude that our souls remain (after death) by the general consent of all nations; but in what state, or what they are, we learn from reflection.

Nor do I agree with those who have lately began to assert, that our souls perish together with our bodies, and that death annihilates every thing: I am rather influenced by the authority of Socrates, who always said that the soul of man was divine, and that when it left the body, it returned back to heaven.

If you should know that an asp laid concealed any where, and one who did not know it, should intend to sit upon it, whose death would be an advantage to you; you would do wickedly, if you did not caution him not to sit there; and yet it is evident that you could have acted so with impunity, for for who could have convicted you of it?

Varie Resolvi.

Happy is the man, whose lot it is to be able to acquire wisdom and true knowledge, even in his old age.

I beg, and intreat of you judges, to give that mercy to a very brave man, for which he asks not himself.

As

Nonne malo ille credo qui probo possum animus præclarus homo qualis iste Tyndarida sum diurnus sum et æternus quam is qui semel cremo equito et in acies pugno possum.

Juro per Jupiter Dii que penates ego et ardeo studium verum reperio et is sentio qui dico qui enim possum non cupio verum invenio cum gaudeo si similis verum quis invenio.

Ut Deus sum natura opinor qualisque sum ratione cognosco sic permaneo animus arbitror consensus natio omnis; quis in sedes maneo qualisque sum ratio disco.

Neque enim assentior is qui hic nuper dissero cœpi cum corpus simul animus intereo atque omnis mors deleo plus apud ego Socrates auctoritas, valeo qui dico semper animus homo sum divinus isque cum corpus excedo reditus in cœlum pateo.

Si scio aspis occulte lateo, et volo imprudens superis affideo qui mors tu emolumentum, facio improbe facio nisi moneo ne affideo, sed impune tamen is tu consto facio, quis enim coarguo possum?

Beatus ille qui etiam in senectus contingo ut sapientia verus que opinio assequor possum.

Oro obtestorque tu iudex, ut is misericordia tribuo fortis vir qui ipse non imploro.

As philosophy alone teaches us all other things, so also, that which is most difficult, to know ourselves.

What ignominy, what disgrace will not any one undergo to avoid pain, who has concluded that that is the greatest evil?

You ordered that physician whom you brought with you, to open the veins of the man.

Your friend Caninius advised me, in your own words, to write to you, if there was any thing which I thought you ought to know.

A wonderful fury has seized not only the wicked, but even those who are esteemed good, that they desire to fight, whilst I am calling out, that nothing is more dreadful than a civil war.

Who of us engages in any laborious bodily exercise, but to obtain some advantage from it; or who can rightfully censure even him, who desires to enjoy that pleasure, which will be attended with no bad consequence?

I have read your letter, by which I learn, that our friend Cæsar considers you as a great lawyer; you have reason to be glad, that you are got into a place where you may appear to understand something.

Impersonalia.

It seems wonderful that a soothsayer does not laugh when he sees a soothsayer; this is more wonderful, that you can keep from laughing one among another.

Fortune is not only blind herself, but she also generally makes those blind whom she favours: and indeed, we may often see, those who were before of obliging tempers, altered by place, power, and prosperity.

Adjectivum cum.

All the polite arts have a certain common bond, and are connected together, as it were by a certain affinity between them.

Philosophia unus ego cum cæter res omnis tum qui
sum difficilis doceo ut egomet ipse nosco.

Quis ignominia qui turpitudine non perfero ut effugio
dolor, si is summus malus sum decerno?

Is medicus qui tu cum adduco impero ut vena homo
incido.

Caninius noster ego tuus verbum admoneo ut scribo
ad tu si quis sum qui puto tu scio oportet.

Mirus invado furor non solum improbus sed etiam is
qui bonus habeo ut pugno cupio ego clamo nihil
sum bellum civilis miser.

Quis noster exercitatio ullus corpus suscipio laborio-
sus nisi ut aliquis ex is commodum consequor, quis
autem vel is jus reprehendo qui in is voluptas volo
sum qui nihil molestia consequor.

Lego tuus literæ ex qui intelligo tu Cæsar noster valde
jus consultus videtur sum quod gaudeo tu in iste
locus venio ubi aliquis sapio videor.

Mirabilis videor quod non rideo haruspex cum ha-
ruspex video hic mirabilis quod tu inter tu risus
teneo possum.

Non enim solum ipse fortuna cæcus sum sed ille etiam
plerumque officio cæcus qui complector itaque hic
quoque video licet is qui antea commodus sum
mos imperium potestas prosperus res immuto.

Omnis ars qui ad humanitas pertineo, hateo quidam
communis vinculum, at quasi cognitio quidam
inter sui contineo.

If I mistake in this, because I believe that the soul of man is immortal, I willingly mistake; nor do I desire to have this mistake torn from me whilst I live.

Therefore on account of this my doubt, this very letter is the shorter, because, while I am uncertain where you are, I am unwilling that our private correspondence should fall into strange hands.

In an active and military life, even a little philosophy is often very serviceable, and produces advantages, if not so great as could be received from a general knowledge of philosophy, yet such as may sometimes, in some degree, relieve us from passion, sickness, or fear.

If you have received the greatest injury from him, yet as you have been his questor, you cannot prosecute him without some censure; but if no injury has been done you, you cannot prosecute him without a crime.

Many are the secret wounds of the state; many the pernicious machinations of abandoned citizens. There is no foreign danger, no king, no people, no nation to be feared; the malady is secret, intestine, domestic.

The seeds of virtue are implanted in our minds, and were these permitted to grow to maturity, nature herself would conduct us to a happy life; but now as soon as we are brought into the light, and taken care of, we are immediately engaged in every depravity, and every perversity of opinion, so that we seem to suck in error, almost with our nurse's milk.

Dignius est.

The senate and all the people has been delighted with your agreement.

Neither the parent, nor the nurse, nor the master, nor the poet, nor the stage depraves our outward senses, nor does the conspiracy of numbers seduce those from their trust; but every snare is spread for our souls, either by those whom I have just mentioned,
or

ENGLISH EXERCISES. 155

Quod si in hic erro quod animus homo immortalis sum
credo libenter erro nec ego hic error dum vivo ex-
torqueo volo.

Itaque propter hic dubitatio meus brevis hic epistola
fum quod cum in certus sum ubi sum nolo ille
noster familiaris sermo in alienus manus devenio.

In vita occupo atque militaris paucus ipse in philoso-
phia multum saepe profum et fero fructus, si non
tantus quantus ex universus philosophia percipio
possum tamen is qui aliquis ex pars interdum aut
cupiditas aut ægritudo aut metus libero.

Si summus injuria ab ille accipio tamen quoniam
quæstor is sum non possum is sine ullus vituperatio
accuso si vero nullus tu fio injuria sine scelus is ac-
cuso non possum.

Multus sum occultus respublica vulnus multus nefa-
rius cives perniciosus concilium nullus externus
periculum sum non rex non gens ullus non natio
pertimesco includo malum intestinus ac domesticus
fum.

Sum enim ingenium noster semen innatus virtus qui
si adolesco licet ipse ego ad beatus vita natura
perduco nunc autem simul edo in lux, et suscipio
in omnis continuo pravitas versor ut poene cum lac
nutrix error ergo videor.

Senatus et cunctus civitas delecto vester concordia.

Sensus noster, non parens, non nutrix, non magister,
non poeta, non scena depravo, non multitudo con-
sensus abduco a verum animus omnis tendo insi-
diæ vel ab is qui modo numero vel ab is qui pe-
nitent in omnis sensus implico infideo imitatrix
bonus voluptas malum autem mater omnis.

or, by what continues deeply interwoven in every sense, pleasure.

Ad eundem.

That God, who rules within us, forbids us to depart hence without his permission.

The mind exalting itself, always so looks forward into futurity, as if it was then finally about to live, when it had departed from this life.

Nor do I think there ever was any such monster upon earth, formed of such contrary passions and natural inclinations, so various, so contradictory to each other.

Relativum cum.

What disposition in human nature is better than their's who think themselves born to please, to protect, and preserve mankind?

They give good advice, who forbid us to do any thing of which we doubt whether it is just or unjust, for justice makes itself evident; a doubt implies suspicion of an injury.

Nec unica.

Young men hope that they shall live long, which old men cannot hope for, but their hopes are foolish: for what can be more silly, than to regard those things as certain, which are uncertain?

Relativum inter.

Will there be any place in the world more fit to receive such virtue, than that which gave it birth?

This provident, sagacious, various, subtle, thoughtful, rational, wise animal, which we call man, is created by the supreme God with noble privileges; for he alone, of so many different kinds and sorts of animals, is partaker of reason and knowledge, when all others are without them; for what is there, I will not say in man, but in all heaven and earth, more divine than reason?

Aliquando

Veto dominor ille in ego Deus iniussus suus.

Animus erigo sui posteritas semper ita prospicio quasi cum excedo e vita tum denique vivo.

Neque ego unquam sum talis monstrum in terra ullus puto tam ex contrarius diversusque inter sui pug-nans natura studium cupiditasque conflo.

Qui sum igitur bonus in homo genus natura quam is qui sui nascor ad homo juvo tutor conservo arbitror?

Bene præcipio qui veto quisquam ago qui dubito æquus sum an iniquus æquitas enim luceo, ipse per sui dubitatio cogitatio significo injuria.

Spero adolescens diu sui vivo qui spero senex non possum insipienter spero quis enim stultus quam incertus pro certus habeo.

Sum dignus locus in terra ullus qui hic virtus excipio quam qui procreo?

Animal hic providus sagax qui multiplex auctus memor plenus ratio et consilium qui voco homo præclarus quidam conditio genero a summus Deus, solus sum enim ex tot animans genus atque natura particeps ratio et cogitatio cum cæter sum omnis expers, quis sum autem non dico in homo sed in omnis cælum atque terra ratio divinus.

Aliquando Relativum.

Every thing has been done by my fault, who thought myself loved by those who envied me, did not attend to those who courted me.

I perceive those, who followed a different plan from you, are to be distinguished in two classes; for either they endeavoured to renew the war (and these went into Africa) or like me, trusted to the conqueror. Your plan was between both, who perhaps judged that one was the mark of a mean, the other of an obstinate mind.

Quoties.

The Græcians paid divine honours to those men who killed tyrants.

He who fears what cannot be avoided, can by no means live with a quiet mind.

Men pervert those things which are the first principles of nature, when they separate the useful from the honourable.

Socrates, when he was asked, why he had fixed no punishment on him who killed his parent, replied, that it was, he supposed, what no one would do.

Before I proceed to those things which have been treated of by you, I will say what I think of you yourself.

The praise of those actions is considered as most pleasing, which seem to be undertaken by brave men, without emolument or reward.

When we consider all things which are agreeable and pleasing to the people, we shall find nothing so popular as peace, harmony, and quiet.

Whatever that faculty is which thinks, which reasons, which wills, which improves, it is celestial and divine; and therefore is necessarily eternal.

What upon the whole is this long time, in which there is some end; and when that shall approach, all past pleasure is as nothing, because it will hereafter be as nothing.

Who

Omnis sum meus culpa commissus qui ab is ego amo
puto qui invideo is non sequor qui peto.

Qui non idem consilium qui tu sequor is video in duo
genus sum distractus aut enim renovo bellum conor
hicque sui in Africa confeto aut quemadmodum
ego victor sui credo medius quidam tuus consilium
sum qui hic fortasse humilis animus duco ille per-
tinax.

Gratus homo deus honor tribuo is vir qui tyrannus
neco.

Qui is qui vito non possum metuo is vivo animus
quietus nullus modus possum.

Perverto homo is qui sum fundamentum natura cum
utilitas ab honestas sejungo,

Socrates cum interrogo cur nullus supplicium consti-
tuo in is qui parens neco, respondeo sui is nemo
facio puto.

Antequam adgregior ad is qui a tu disputo de tu ipse
dico quis sentio.

Gratissimus laus is factum habeo qui suscipio videor
a vir fortis sine emolumentum ac præmium.

Cum circumspicio omnis qui populus gratus atque
jucundus sum nihil tam popularis quam pax con-
cordia otium reperio.

Quisquis sum ille qui sentio, qui sapio, qui volo, qui
vigeo cælestis et divinus sum ob isque res æternus
sum necesse sum.

Qui sum omnino hic ipse diu in qui sum aliquis ex-
tremum qui cum venio omnis voluptas præteritus
pro nihilum sum quia postea nullus sum.

Quis

Who of all men is there, who has even any intercourse with the muses, that is, with politeness and learning, but had rather be Archimedes, the mathematician, than Dionisus, the tyrant?

I entirely disagree with those, who like beasts make pleasure the end of every thing; for they can admire nothing noble, magnificent, and divine, who throw away all their thoughts upon so mean, so despicable an object.

In the consulate of L. Crassus and Q. Scævola he first pleaded in the forum, and indeed, before those consuls themselves, who excelled all persons in judgement.

Why have I been longer upon this subject than I expected? Because I wondered that you, who ought to know these things, believe that I have ever done any thing which might be inconsistent with our friendship.

At si.

It may happen that a man may think justly, and cannot elegantly express what he thinks.

He had by nature a peculiar penetration, which he improved also by practice.

I desire you will send me as soon as possible, what you have collected for my academy.

To digress from your subject, for the purpose of exciting the passions, is often useful.

I speak not of what I, but what an orator might be capable of.

I have certain ways and means, by which I can investigate, and trace up all their attempts.

I perceive you collect every thing which you think can give me any hopes of a change of affairs.

What in human affairs can seem great to him, to whom all eternity, and the immensity of the whole universe may be known?

I chose not to write what the unlettered could not understand, and what scholars would not think worth reading.

I do

Quis sum omnis qui modo cum musa is sum cum humanitas et cum doctrina habeo aliquis commercium qui sui non Archimedes mathematicus, malo quam Dionisius tyrannus?

Ab is qui pecus ritus ad voluptas omnis refero longe dissentio nihil enim altus, nihil magnificus ac divinus, suspicio possum qui saus omnis cogitatio abjicio in res tam humilis tamque contemptus.

L. Crassus Q. Scaevola consul primum in forum dico et apud hic ipse quidem consul qui omnis intelligentia anteo.

Quorum hic oratio longus quam puto quia admiror tu qui hic nosco debeo quisquam a ego committo qui sum alienus noster amicitia credo.

Fio possum ut recte quis sentio et is qui sentio polite eloquor non possum.

Habeo a natura genus quidam acumen qui etiam ars limo.

Tu volo qui academia noster paro quam primum mitto.

Digredior ab is qui propono permoveo animus causa saepe utilis sum.

Non quis ego sed quis orator possum disputo.

Habeo certus via atque ratio qui omnis ille conatus investigo et consequor possum.

Video tu colligo omnis qui puto aliquis spes ego possum afferro muto res.

Quis is videor magnus in res humanus qui aeternitas omnis totusque mundus nosco magnitudo?

Is nolo scribo qui nec indoctus intelligo possum nec doctus lego cura sum.

Cogito

I do not so much propose to refute what he has said, as to enquire into those things which I have not well understood.

I thought I was sufficiently acquainted with Scævola, from what I was often hearing from Rutilius.

You often recite my letter which I sent to Pompey, concerning my action, and the state of the government.

We should take that care in making friendships, that we may at no time begin to love one, whom we may ever be capable of hating.

C. Censorinus was a tolerable good Græcian, and could easily explain his subject; but he was indolent, and disliked the forum.

I perceived by the letter which you sent me, that you was more delighted with the approbation of good men, than the trophies or glory.

That army, to which a wise and cautious general is appointed, is in every respect more conveniently governed, than that which is conducted by the folly and rashness of any one.

If there should be any thing that you know concerning those particulars which you think I desire to be informed of, you will oblige me much, if you will take care that it is mentioned to me.

My son Cicero desires to hear what was the opinion of the old academy, which you are speaking of, and the Peripatetics, concerning the ultimate object of good; and we think that you can very easily explain it.

Most persons had rather continue in error, and defend to the last that opinion they have been fond of, than without obstinacy enquire what may be most rationally maintained.

My father, I am desirous of hearing from you, in Latin, those rules for speaking, which you have taught me in Greek, if you are at leisure, and it is agreeable to you.

Those impious persons whom you slew, will suffer the punishment of their parricide, even in the infernal regions; but you who breathed out your last breath
in

Cogito non tam refello is oratio quam is qui minus intelligo requiro.

Satis ego videor habeo cognosco Scævola, ex is res qui audio sapius ex C. Rutilius.

Tu epistola meus sæpe recito qui ego ad Cn. Pompeius de meus res gero et de summus respública mitto.

Is diligentia adhibeo in amicitia comparo ut ne quando amo incipio is qui aliquando odi possum.

C. Censorinus Græcus literæ satis doceo qui propono explico expedite sed iners et inimicus forum.

Ego ex tuus literæ qui ego mitto prospicio tu magis iudicium bonus quam insignis gloria delector.

Exercitus is qui præpono sapiens et callidus imperator omnis pars commode rego quam is qui stultitia et temeritas aliquis administro.

Si quis sum qui scio de is res qui puto scio ego volo per ego gratus sum si is curo ad ego perfero.

Studeo meus audio Cicero quinam sum iste vetus qui commemoro academia de finis bonus Peripateticusque sententia censeo autem tu facile is explano possum.

Plerique erro malo isque sententia qui adamo pugnatiter defendo quam sine pertinacia quis constanter dico exquiro.

Studeo meus pater Latine ex tu audio qui ego tu de ratio dico Græce trado si modo tu sum otium et si volo.

Ille impius qui cædo etiam ad inferi pœna parricidium luo tu vero qui extremus spiritus in victoria effundo pius sum sedes et locus consecutus.

Laudo

breath in victory, have obtained a place and a seat amongst the godly.

Quum duo.

I commended the incredible diligence of Pompey.

I thoroughly honour both the integrity and greatness of your mind.

The means of revenging an injury, are easier than returning a favour.

The graceful is discerned in every action and word; in short, in every motion and position of the body.

Virtue desires no other reward of her labours and dangers, except this of praise and glory.

In every subject, the general consent of all nations is to be regarded as the law of nature.

In Greece itself, philosophy had never been in so great repute, had it not flourished by means of the disputes and different opinions of the most learned men.

A love of pleasure, and an attachment to virtue, cannot easily exist in the same person.

The meditation on future evils softens their approach, when they appear coming long before.

He thinks it banishment to be where there is no place for virtue; that death is the end, not the punishment of human nature.

Do I then now seem sufficiently to understand the meaning of the words? or am I, even now, to be taught to speak either Greek or Latin?

I ask, whether any one before you has been so wicked as to act thus, that we may know whether you are the imitator of former crimes, or the inventor of new?

The foundation of eloquence, as of other things, is wisdom; for as in life, so in oratory, nothing is more difficult to discern, than what is proper.

Every mode and plan of life requires the assistance of man, in the first place, that you may have those with whom you may converse familiarly.

The

Laudo incredibilis diligentia Pompeius.
Ego perspicio et integritas et magnitudo animus tuus.

Ulciscor injuria facilis ratio sum quam beneficium remunerero.

Decorus in omnis factum et dictum in corpus denique motus et status cerno.

Nullus virtus alius merces labor periculumque desidero præter hic laus et gloria.

Omnis autem in res consentio omnis gens lex natura puto.

In ipse Græcia philosophia tantus in honor nunquam sum nisi doctus contentio disputatioque vigeo.

Cupiditas voluptas, et studium virtus, non facilis in idem homo sum possum.

Præmeditatio futurum malum lenio is adventus qui venio longe ante videor.

Exilium ibi sum puta ubi virtus non sum locus, mors natura finis sum non pœna.

Satisne igitur videor vis verbum teneo an sum etiam nunc vel Græce loquor, vel Latine doceo?

Quæso num quis ante tu tam sum nefarius qui is facio ut scio utrum vetus facinus sis imitator an inventor novus?

Sum eloquentia sicut reliquis res fundamentum sapientia ut enim in vita sic in oratio nihil sum difficilis quam quis decet video.

Omnis ratio et institutio vita adjumentum homo desidero imprimis que ut habeo quisquam possum familiaris confero sermo.

Vehementer

The love of the people is greatly excited by the very report and opinion of generosity, beneficence, justice, fidelity, and all those virtues which belong to gentleness of manners, and good nature.

The knowledge and the practice of virtue is the succour of old age, not only because these never forsake us, even at the extremity of our lives, but also because the consciousness of a well spent life, and many kind actions, is the most pleasing reflection.

Proinde hic.

Your remembrance of your father's friendship, and that affection which you have entertained for me from a boy, have given me incredible joy.

Antisthenes says that the Gods of the people are many, of nature, one.

A. Ligurius, a friend of Cæsar's, is dead, a worthy man, and a friend of mine.

This is mine and my brother's native country.

Est etiam.

What can this man do when angry, if he might have it in his power; who, when he could be angry with no one, was the enemy of every good man?

Excipiuntur quæ.

I heard this from P. Vedius, a great knave, but yet an intimate of Pompey's.

I cannot blame that in you, which I approved of in myself, prætor and consul.

Would Lepidus, a man adorned with every advantage of virtue and fortune, desire amity with this fellow?

I expect that solitude which you dread, as a certain refuge, for I think that retirement is the best acquisition for old age.

I rescued this city, the habitation of you all, the bulwark of kings and foreign nations, the light of the world, the seat of the empire, by the punishment of five abandoned and mad persons.

Could

Vehementer autem amor multitudo commoveo ipse fama et opinio liberalitas, beneficentia, iustitia, fides, omnisque is virtus qui pertineo ad mansuetudo mos ac facilitas.

Arma senectus sum ars exercitatio que virtus non solum quia nunquam desum ne extremus quidem tempus ætas verum etiam quia conscientia bene ago vita multusque benefactum recordatio jucundus sum.

Commemoratio tuus paternus necessitudo benevolentiaque is qui erga ego a pueritia confero incredibilis ego lætitia affero.

Antisthenes popularis Deus multus, naturalis unus sum dico.

A. Ligurius Cæsar familiaris morior, bonus homo, et ego amicus.

Hic sum meus et frater meus germanus patria.

Quis hic facio si possum iratus qui cum succenseo nemo possum omnis bonus sum inimicus?

Hic ego ex P. Veditus magnus nebulo, sed tamen Pompeius familiaris audio.

Non possum is in tu reprehendo qui in ego ipse et prætor et consul probo.

Cum hic pax volo M. Lepidus, vir ornatus et virtus et fortuna donum.

Tanquam portus aliquis expecto iste qui tu timeo, solitudo, subsidium enim bellus existimo sum senectus otium.

Hic ego urbs sedes omnis noster arx rex ac natio exterius lumen gens domicilium imperium quinque homo amens ac perditus poena redimo.

Could the state itself tell you its present situation, you could not know it better from her, than from your freed-man Phantias; the man is not only so discreet, but, as far as I have seen, so inquisitive.

Pleasure, the most engaging mistress, turns aside most minds from virtue; and when the torch of adversity is moved towards men, too many are frightened beyond measure; life, death, riches, poverty most violently affect all mankind.

Adjectivum in Neutro.

It is peculiar to a well turned mind, both to rejoice at prosperity, and grieve at adversity.

Let alone, I beg of you, those things which we can neither enquire after, nor hear without uneasiness, and rather ask if he has any thing new; for Varro's muse has been absent longer than usual.

You have not considered what an affair it is to go through a public trial; to develop the whole life of another person, and present it not only to the understanding, but the eyes of the judges, and in the sight of every one.

Though it is more desirable to end our days without pain and without oppression; yet it adds greater glory to our immortality, to be wished for, and wanted by our fellow-citizens, than never to have been injured.

Laus et Vituperium.

He could not long bear the fatigue of the bar, because he was of a weak constitution.

Who is of so abandoned a disposition, who, when he sees these things, can be silent, or pass them over?

In that pursuit, Osaces the Parthian general, a man of great authority, received a wound, and died there a few days after.

Such is his humanity, that it is difficult to say, whether the enemy feared his valour more in the field, or loved his politeness more, after they were conquered.

Si ipse respublica tu narro possum quis. modus sui habeo non facile ex is cognosco possum, quam ex libertus tuus Phantias, ita sum homo non modo prudens, verum, etiam qui video curiosus.

Vcluptas blandus domina magnus pars animus a virtus detorqueo et dolor cum admoveo fax præter modus plerique exterreo vita mors divitiæ paupertas omnis homo vehementer permoveo.

Proprius sum animus bene constitutus et lætor bonus res et doleo contrarius.

Omitto iste qui nec percunctor nec audio sine molestia possum quæso et quæro potius an quis ipse novus fileo enim diutius mufa Varro quam soleo.

In mens tu non venio quis negotium sum causa publicus sustineo vita alter totus explico atque etiam non modo in animus iudex sed etiam in oculus conspectusque omnis expono.

Et si optatilis sum cursus vita conficio sine dolor et sine injuria tamen ad immortalitas gloria plus afferro desidero a suis cives quam omnino nunquam violo.

Is labor forensis diuturne *diutius* non fero quod corpus sum infirmus.

Quis tam dissolutus animus sum qui hic cum video taceo ac negligo possum?

Qui in fuga magnus authoritas Osaces, dux Parthus, vulnus accipio eoque interio pauci post dies.

Humanitas jam tantus sum ut difficilis dico sum utrum hostis magis virtus is pugno timeo an mansuetudo vinco diligo.

As you are of such weight, Cato, you ought not to catch at scandal from the street, or some abusive discourse of individuals; nor should you rashly call the consul of the Roman people a dancer.

They heard of him before, but now they see him amongst them, blest with such temperance, mildness, and humanity, that they seem to be most happy with whom he spends most time.

Such was the virtue and wisdom of our ancestors, that in framing their laws they proposed to themselves nothing else but the safety and advantage of the commonwealth.

Seem we indeed all then of so mean a disposition, who are engaged in public affairs, and the dangers of this life, as to suppose that when, even to the end, we have led a life of no ease, no quiet, every thing dies with us; or when many of the greatest men have been careful to leave statues and pictures, not the images of their mind, but their bodies, ought not we much rather to desire to leave the effigy of our wisdom and virtue finished and polished by the greatest genius?

Opus et Usus.

I am now in want of your advice, your affection, your fidelity; haste then, every thing will be easy to me, if I have you.

He denied that there was any occasion for reason or argument, to shew why pleasure should be sought for, and pain avoided; he thinks that is to be perceived, as that fire burns, snow is white, honey sweet.

I want not any Greek master to repeat trite precepts to me, when he himself never saw the forum, or any court of justice.

Adjectiva que desiderium.

What nation does not love mildness and benignity, a grateful disposition, and mindful of a kindness?

Cum iste sum authoritas non debeo Cato arripio
maledictum ex trivium aut ex scurra aliquis convi-
cium neque temere consul populus Romanus saltator
voco.

Hic audio antea nunc praesens video tantus tempe-
rantia tantus mansuetudo tantus humanitas ut is
beatus sum video apud qui ille diuturne commoror.

Is enim virtus et sapientia majores noster sum ut in
lex scribo nisi salus atque utilitas respublica sui
alius nihil propono.

An vero tam parvus animus videor sem omnis, qui in
respublica atque in hic vita periculum laborumque
versor, ut cum usque ad extremus spatium nullus
tranquillus atque otiosus spiritus duco, ego cum
simul morior omnis arbitror an cum statua et ima-
go non animus simulachrum sed corpus studiose
multus summus homo relinquo consilium relinquo
ac virtus noster effigies non multo malo debeo
summus ingenium exprimo et polio.

Nunc ego et concilium opus sum tuus et amor et
fides quare advolo expedio ego sum omnis si tu
habeo.

Nego opus sum ratio neque disputatio quamobrem
voluptas expetendus fugiendus dolor sum, sentio
hic puto ut caleo ignis nix sum albus dulcis mel.

Nec ego opus sum Græcus aliquis doctor qui ego per-
vulgatus præceptum decanto cum ipse nunquam
ferum nunquam ullus judicium aspicio.

Qui natio non comitas non benignitas non gratus
animus et beneficium memor diligo qui superbus

What nation does not hate the proud, the malicious, the cruel, the ungrateful?

I am not so mad, judges, nor so ignorant of, or unacquainted with your sentiments, as not to know what you think of Clodius's death.

What citizen is there so forgetful of your favours, so unmindful of his country, such an enemy to his own honour, whom your general approbation will not enflame?

After the continuance of peace had assured to each one sufficient leisure, there was hardly any young man emulous of commendation, who did not think he ought to apply to the art of speaking with his utmost endeavours.

Nomina Partitiva.

Which of these opinions is true, some God may have determined; which is nearest to the truth, is a great dispute.

In alio tamen.

That year was his first after going out of office.

Interrogativum.

Death seems to me an evil. To those who are dead, or to those who are yet to die? To both.

Do you allow me this, Pomponius, that all nature is governed by the might, the reason, the power, the intelligence, the influence (or if there is any other word by which I can more plainly express my meaning) of the immortal Gods? I do indeed allow it, if you require it?

Comparativa regunt Ablativum.

Nothing is more excellent than the government of the universe; therefore the universe is governed by the wisdom of the Gods.

None of your many virtues is more pleasing, or more astonishing than your compassion.

But

qui maleficus qui crudelis qui ingratus non asperno?

Nec tam sum demens iudex tamque vester suus ignarus atque expertus ut nescio quis de mors Clodius sentio.

Quis sum civis tam oblitus beneficium vester tam immemor patria tam inimicus dignitas suus qui non inflammo consensus vester?

Postquam diuturnitas pax otium confirmo nemo fere laus cupidus adolescens non sui ad dico studium omnis enitor puto.

Hic sententia qui verus sum Deus aliquis video qui verum similis magnus quaestio sum.

Qui annus is primus ab honos perfunctio sum.

Malum ego videor sum mors is ne qui mortuus sum vel qui morior uterque.

Do ne igitur hic ego Pomponius Deus immortalis vis ratio potestas mens numen five qui sum alius verbum qui plene significo qui volo natura omnis rego do sane si postulo.

Nihil sum praeclarus mundus administratio Deus igitur consilium administratio mundus.

Nullus de virtus tuus plurimus nec gratus nec admirabilis misericordia sum.

But should you go into Britain also, truly there will be no one in that great island more skilful than yourself.

There is nothing more hateful than disgrace; nothing more shameful than slavery. We were born to honour and liberty; let us preserve these, or die with dignity.

I wish for these two things only; one, that at my death I may leave the Roman people free; the immortal Gods can grant me nothing greater than this; the other, that according as each man deserves of the state, so he may succeed.

There is nothing more amiable than virtue; nothing that will more engage the affections of mankind; for instance, when we, in some degree, love those whom we have never seen, on account of their virtue and integrity.

In this particular your condition is better than our's, that you dare write what you complain of, we cannot truly do that in safety, and this not through any fault of the conqueror, for nothing can be more moderate than he is; but of the conquest, which is always insolent in civil wars.

If there is any thing in nature which the mind of man, which human reason, which human strength, which human power could not produce, certainly the being who produces that, is superior to man; but the heavenly bodies, and all those things whose arrangement is perpetual, could not be framed by man; there is therefore something which, superior to man, produces them, and what can I better call that, than God.

Adiscunt et alterum.

They seem to give good advice, who admonish us, that the more exalted we are, the more humble we should behave.

Adjectiva quibus commodum.

A certain ardency for glory, unusual to young men, absorbed him.

Good

Quodsi in Britannia quoque proficiscor profecto nemo in ille tantus insula peritus tu sum.

Nihil sum detestabilis dedecus nihil foedus servitus ad decus et ad libertas nascor aut hic teneo aut cum dignitas morior.

Duo modo hic opto unus ut morior populus Romanus liber relinquo hic ego magnus a Dii immortalis do nihil possum alter ut ita quisque evenio ut de republica bene mereor.

Nihil sum enim amabilis virtus nihil qui magis allicio homo ad diligo quippe cum propter virtus et probitas is etiam qui nunquam video quidam mos diligo.

Hic ipse bonus sum tuus quam noster conditio quod tu quis doleo scribo audeo ego ne is quidem tuto possum nec is victor vitium qui nihil moderatus sed ipse victoria qui civilis bellum semper sum insolens.

Si sum aliquis in res natura qui homo mens qui ratio, qui vis qui potestas humanus efficio non possum sum certe is qui ille efficio homo bonus atqui res caelestis omnisque is qui sum ordo sempiternus ab homo conficio non possum sum igitur is qui ille conficio homo bonus is autem quis potius dico quam Deus.

Recte praecipio videor qui moneo ut quantus superior sum tantus ego gero submisso.

Hic quoque absorbeo æstus quidam insolitus adescens gloria.

Good health is more pleasing to those who have recovered from a dangerous illness, than to those who have never been sick.

The same labours are not equally painful to the soldier and the commander, because honour itself lightens the commander's labour.

Nothing certainly can be better for a man, than to be free from all pain and trouble, and to enjoy the greatest pleasures both of mind and body.

Let us meditate upon death, and detach ourselves from our bodies; that is, let us accustom ourselves to die; this will be like that celestial life, even while we shall be in this world.

It has been agreed upon in general amongst all men, that the object upon which prudence should be employed, and which it would wish to obtain, ought to be fitted and accommodated to our nature, and such as by itself should invite, and entice the inclination.

It is displeasing to a delicate man to ask any thing of consequence from one whom he may think he has obliged, lest he should seem rather to demand, than request for what he asks; and consider it as a payment, rather than favour.

Conscript fathers, I will so behave myself in this office, that I may have it in my power to check a tribune of the people, if he takes offence at government; to despise him if he takes offence at me.

It is of the greatest consequence in friendship for the superior to be upon an equality with the inferior, as Scipio was; he never assumed any superiority over Rupilius or Mummius, or any friend of an inferior rank.

Quædam ex his.

It is right to be first of all a good man yourself, and then to seek out for one that is like you.

He who would perceive by his mind the revolutions, and all the motions of the stars, shews that his mind was like his who made them in heaven.

You

Bonus valetudo jucundus sum is qui e gravis morbus
recreo quam qui nunquam æger corpus sum.

Idem labor non sum æque gravis imperator et miles
quod ipse honos labor levis facio imperator.

Nihil certe homo possum bonus sum quam vaco omnis
dolor et molestia perfruorque magnus et animus et
corpus voluptas.

Mors commentor disjungo que ego a corpus is sum
consuesco morior hic et dum sum in terra sum ille
caelestis vita similis.

Consto autem fere inter omnis is in qui prudentia
verfor et qui assequor volo aptus et accommodatus
natura sum oportet, et talis ut ipse per sui invito
et allicio appetitus animi.

Gravis sum homo pudens peto aliquis magnus ab is
de qui sui bene meritis puto ne is qui peto, exigo
magis quam rogo, et in merces potius quam bene-
ficio locus numero videor.

Sic ego in hic magistratus gero P. C. ut possum tri-
bunus plebs respublica iratus coerceo ego iratus
contemno.

Magnus sum in amicitia superior par sum inferior
qualis sum Scipio nunquam sui ille Rupilius nun-
quam Mummius antepono nunquam inferior ordo
amicus.

Par sum autem primum ipse sum vir bonus tum alter
similis sui quæro.

Stella conversio omnis que motus qui animus video,
is doceo similis animus suus is sum qui is fabricatus
in cœlum sum.

You have crept into honours by the mistake of mankind, by the recommendation of smoke-dried statues, which you are like in nothing, but in complexion.

There are certain animals in whom there is something like virtue, as in lions, in dogs, in horses.

There is a certain cultivation and perfection in those things which the earth produces, not dissimilar to living creatures; thus we say that a vine lives and dies; that a tree is young or old, flourishes or decays.

Communis alienus.

This article is peculiar to Cæsar alone.

Other nations can endure slavery, but liberty is essential to the Roman people.

The whole universe is to be considered as one city, common to Gods and men.

The heavenly mind is kept down from its most lofty habitation, and as it were immersed in the earth, which is a place contrary to its divine nature, and eternity.

Since things are now reduced to this dilemma, whether he shall be punished by the state, or we shall be slaves, let us, O conscript fathers, by the immortal Gods, at length assume our native courage and virtue, that we may recover that liberty which is peculiar to the Roman people, and name, or prefer death to slavery.

In this I am more miserable than you who are most miserable, that the calamity is common to us both, but the fault entirely my own.

As this argument is common to other philosophers also, I will omit it at present. I rather choose to proceed to those which are properly your's.

That opinion, conscript fathers, is inconsistent with the dignity of the consuls, inconsistent with the gravity of the times.

Obrepro ad honor error homo cōmendatio fumosus
imago qui similis habeo nihil præter color.

Sum bestia quidam in qui insum aliquis similis virtus
ut in leo ut in canis ut in equus.

Is etiam res qui terra gigno educatio quidam et per-
fectio sum non dissimilis animans itaque et vivo
vitis et morior dico arborque et novellus et vetu-
lus et vigeo et senesco.

Hic res unus sum proprius Cæsar.

Alius natio servitus patior possum populus Romanus
proprius sum libertas.

Universus hic mundus unus civitas communis Deus
atque homo existimo.

Sum animus cælestis ex altus domicilium depressus et
quasi demersus in terra locus divinus natura et æter-
nitas contrarius.

Quoniam res in is discrimen adduco utrum ille pœna
respublica luo, an nos servio aliquando per Deus
immortalis P. C. patrius animus virtusque capio,
ut aut libertas proprius Romanus genus et nomen
recupero aut mors servitus antepono.

Ego hic miser sum quam tu qui sum miser quod ipse
calamitas communis sum uterque noster sed culpa
meus proprius sum.

Quia communis sum hoc argumentum alius etiam phi-
losophus omitto hic tempus ad vester proprius ve-
nio malo.

Ille P. C. alienus consul dignitas alienus tempus gra-
vitas sententia sum.

Natus commodus.

What should a man do who was born to virtue, glory, dignity, when the power of wicked men was strengthened, and the laws and the courts were destroyed?

But what men will enjoy the land? In the first place, truly the bold, ready for violence, prepared for sedition.

Will a man born to glory, have any part of his mind so effeminate, as not to strengthen it by meditation and reason?

Although he was a friend to truth, yet he seemed by nature not so prone to compassion, as inclined to severity.

My cotemporary, Pompey, a man born to every thing great, would have acquired a higher character as a speaker, had not the desire of greater glory drawn him off to military honours.

When we have begun to look round us, and perceive what we may be, and wherein we differ from other animals, then we begin to pursue those things to which we were born.

Who ever believes that what is liable to destruction and accident, will continue firm, and fixed in his power?

Adjectiva quæ ad copiam.

Whenever we are free from our necessary business and cares, then we desire to hear, to see, and to learn something.

Menander came to me the day after I expected him, so that I had a night full of anxiety and uneasiness. Who is there who does not at first lament the death of their relations? on this account, because they think they are deprived of the common benefits of life.

Thence I went to Amanus, which divides Syria from Cilicia by a water-course, which mountain was full of our hereditary enemies.

If those things which are completed by nature, are more perfect than those things which are completed by

Quis ago vir ad virtus dignitas gloria nascor vis
sceleratus homo corroboro lex iudicium que sub-
latus.

At qui homo ager possideo primo quidem acer ad vis
promptus, ad seditio paratus.

Vir nascor ad gloria ullus pars animus tam mollis ha-
beo quam non meditatio et ratio corroboro.

Tametsi veritas sum amicus tamen natura non tam
propensus ad misericordia quam inclinatus ad seve-
ritas videor.

Meus æqualis Pompeius vir ad omnis summus nascor
magnus dico gloria habeo nisi is magnus gloria cu-
piditas ad bellicus laus abstrabo.

Cum despicio cœpi et sentio quis sum et quis ab ani-
mans cæter differo tum is sequor incipio ad qui
nascor.

Quis confido semper fui ille stabilis et primus perma-
neo qui fragilis et caducus sum.

Cum sum necessarius negotium curaque vacuus tum
aveo aliquis video audio ac disco.

Menandrus postridie ad ego venio quam exspecto itaque
habeo nox plenus timor ac miseria.

Quis sum qui suus mors primum non eo lugeo quod
is orbatus vita commodum arbitror.

Inde ad Amanus contendo qui Syria a Cilicia aqua di-
vortium divido qui mons sum hostis plenus sempi-
ternus.

Si bonus sum is qui natura quam ille qui ars perficio
nec ars efficio quisquam sine ratio ne natura quidem
ratio

by art, and art does nothing without reason, nature truly cannot be considered as void of reason.

He even repeated the letters which he says I sent him; a man void of humanity, and ignorant of common life; for who that understood even the least of good manners, would ever in consequence of any quarrel arising, produce, and repeat in public, the letters which his friend sent him?

Adjectiva regunt Ablativum.

He is weak from the infirmity of his head.

No action of their's can be useful, while it is distained with so many crimes.

A few persons, and indeed a very few, eminent for their honour and dignity, can easily either corrupt, or correct the morals of the state.

The Campanians are always proud of the goodness of their soil and produce, the extent, the wholesomeness, the plan, the beauty of their city.

Servius, as I wrote to you before, when he arrived on the nones of May, came to me the day after: Not to detain you too long, I never saw a man more confused through fear.

Forma vel.

The poets introduce the Gods inflamed with anger, and raging with lust.

Adjectiva proprietatem.

He was always of a weak, and indeed, bad habit of body.

As men ill of some dangerous distemper, and tossing with a burning fever, if they drink cold water, at first seem to be relieved, but afterwards are much more grievously and vehemently afflicted, so this disease, which is in the state, being relieved with his punishment will grow very far worse, if the rest are permitted to live.

When

ratio expers sum habendus.

Etiam literæ qui ego sui mitto dico recito homo et
humanitas expers et vita communis ignarus quis
enim unquam paullulum modo bonus consuetudo
nosco litteræ ad sui ab amicus mitto offensio aliquis
interpono in medius profero palamque recito.

Debilis infirmus caput.

Nullus is factum possum utilis sum cum sum tot
vitium inquinatus.

Pauci atque admodum pauci honor et gloria ampli-
fico vel corrumpo mos civitas vel corrigo possum.

Campanus semper superbus bonitas ager et fructus
magnitudo urbs salubritas descriptio pulchritudo.

Servius ut antea scribo cum venio nonæ Maius postri-
die ad ego venio ne diuternæ tu teneo nunquam vi-
deo homo perturbatus metus.

Poeta et ira inflammo et libido furens induco Deus.

Is semper infirmus atque etiam æger valetudo sum.

Ut homo æger morbus gravis cum æstus febrisque
jacto si aqua gelidus bibo primo relevo videor de-
inde multo gravis vehementerque afflicto sic hic
morbus qui sum in respublica relevo iste pœna
vividus reliquus ingravesco.

When Epaminondas had conquered the Lacædæmonians at Mantinea, and at the same time saw himself dying with a mortal wound; as soon as he perceived it, he enquired if his shield was safe; when his weeping friends replied that it was, he asked if the enemy was routed; when he heard that this also was as he wished, he ordered the spear to be drawn out that had pierced him; thus, with a profusion of blood, he died in the midst of happiness and victory.

Dignus, indignus.

Philosophy is content with few judges, avoiding the multitude on purpose.

There is nothing more laudable, nothing more worthy a great and illustrious person, than mildness and clemency.

Nothing little, or common, or vulgar, seems by any means worthy of admiration and praise.

As folly, although it has acquired what it desired, never thinks it has obtained enough, so wisdom is always contented with what is at hand.

You can perceive from the letters of Brutus his excellent disposition, worthy both himself and his ancestors.

I have admitted Numertius with great pleasure into my friendship, and know the man to be steady, prudent, and worthy of your recommendation.

Relying upon your politeness, I will give you that advice which shall seem to me the best, upon that affair you mentioned to me.

Relying on your fidelity and wisdom, I have taken up a greater burthen than I am able to support,

L. Suetius, a wise man, blest with every accomplishment, being sworn, declared before you, that many Roman citizens were by violence most cruelly put to death by his command.

If necessary, I myself will mention with reserve, in what manner I became worthy of your highest honours, and your favourable opinion.

Epaminondas cum vinco Lacædemonius apud Mantinea simulque ipse gravis vulnus ex animo sui video ut primum despicio quæro salvus ne sum clipeus, cum salvus sum flens tuus respondeo rogo sum ne fufus hostis cumque is quoque ut cupio audio evello jubeo is qui sum transfixus hasta ita multos sanguis profundo in lætitia ut in victoria sum mortuus.

Philosophia pauci contentus judex multitudo consulto fugio.

Nihil laudabilis nihil magnus et præclarus vir dignus placabilitas atque clementia.

Neque res parvus, neque usitatus, neque vulgaris admiratio aut omnino laus dignus videor soleo.

Ut stultitia etsi adipiscor qui concupisco nunquam sui tamen satis consequor puto sic sapientia semper is contentus sum qui ad sum.

Animus is egregius dignusque et ipse et majores is ex Brutus literæ perspicio possum.

Numertius libenter accipio in amicitia et homo gravis et prudens et dignus tuus commendatio cognosco.

Fretus tuus humanitas qui verus ego videor de is qui ad ego scribo tu consilium do.

Fides que sapientia vester fretus plus onus tollo quam fero ego possum intelligo.

L. Suetius homo omnis ornamentum præditus juratus apud tu dico multus civis Romanus iste imperium crudeliter per vis mors sum multatus.

Quare dignus vester summus honor singularisque judicium sum, ipse modice dico si necesse sum.

Non

Do we not think that many deserve some censure, who seem by any motion or position to despise the law and the custom of nature. -

Lucullus, blest with such a genius, added also that practice which Themistocles despised.

When we see those places which we have heard men worthy of remembrance have frequented, we are more affected than either when we hear of their actions, or read their works.

But indeed we both accuse, and hold those worthy of the highest contempt, who, being softened and corrupted by the blandishments of pleasure, blinded by their passions, do not foresee the pain, the trouble they are to meet with.

Indeed I have always used my utmost endeavours, in the first place, that I might be worthy of honour; in the second, that I might be thought so; my third object has been, what with most men is the first, the honour itself.

Xerxes enjoying to the full every advantage, and every gift of fortune, not content with his horse, his foot, the number of his ships, and the infinite weight of his gold, proposed a reward to him who should invent a new pleasure.

He was a wise man, and possessed of the same authority and power as you are.

Your mind was never content with the narrow path which nature has given us to live in; it ever burnt with a love of immortality; nor is this to be called your life, which is bounded by your mortal part and your breath; that, that I say, Cæsar, is your life, which will live in the memory of the latest ages, which posterity will foster, which eternity itself will ever protect.

The man who knows himself, will believe he has within him something divine, and will always both think, and act in a manner worthy of so great a gift of the Gods; and when he looks into, and thoroughly examines himself, he will perceive with what abilities nature has furnished him to come into life, and what means are in his possession to obtain and procure wisdom.

Verbum

Non ne odium dignus multus puto qui quidam motus
aut status videor natura lex et modus contemno.

Talis ingenium præditus Lucullus adjungo etiam qui
Themistocles sperno disciplina.

Cum is locus video in qui memoria dignus vir acci-
pio multum sum verfor magis moveo quam si quando
is ipse aut factum audio aut scriptum aliquis lego.

At vero is et accuso et justus odium dignus duco qui
blanditiæ præsens voluptas delinio atque corrumpto
qui dolor qui molestia excepturus sum occeatus cu-
pido non provideo.

Equidem primum ut honor dignus sum maxime sem-
per laboro secundo ut existimo tertium ego sum qui
plerisque primus sum ipse honor.

Xerxes refertus omnis præmium donumque fortuna
non equitatus non pedestris copiæ non navis multi-
tudo non infinitus pondus aurum contentus præ-
mium propono qui novus invenio voluptas.

Homo sapiens sum, et iste authoritas et potestas præ-
ditus qui tu sum.

Tuus iste animus nunquam hic angustia qui natura
ego ad vivo do contentus sum, semper immortalis
amor flagro nec vero hic tuus vita dicendus sum
qui corpus et spiritus contineo ille ille inquam vita
sum tuus Cæsar qui vigeo memoria seculum omnis
qui posteritas aleo qui ipse æternitas semper tueor.

Qui sui ipse nosco aliquis sui habeo sentio divinus
tantusque munus Deus semper dignus aliquis et
facio et sentio et cum sui ipse perspicio totusque
tento intelligo quemadmodum a natura suborno in
vita venio quantusque instrumentum habeo ad ob-
tineo adipiscorque sapientia.

Verba Substantiva.

He seemed to be serious without arrogance, and diffident without indolence.

You ought to love me, not my fortune, if we are to be true friends.

This city was formerly so strong and powerful, that it could support the negligence of the senate, or even the injuries of its citizens; now it cannot.

Those who desire the valuable applause of good men, which alone can be called true glory, ought to endeavour after ease and pleasure for others, not for themselves.

No one despises, or hates, or avoids pleasure itself, because it is pleasure, but because great pains attend those who cannot follow pleasure with reason.

Denique omnia.

The power of conscience is great.

He indeed is a friend, who is as another self.

The whole subjects seem in a manner to have been discussed.

While Archimedes attentively drew some figures on the dust, he did not perceive that his country was taken.

Infinitum quoque.

I will not only say in this place, where it is very easy to be said, but even in the senate, that I will be a popular consul.

Is there any thing, my Cicero, which I wish more than to have you a complete scholar?

True wisdom and greatness of mind deems that honourable which is founded on action, not on fame, and had rather be, than appear great.

Indeed I am very happy that I am one, on whom when you wish to do it, you can throw no reproach but what equally falls on the greatest part of the citizens.

I very

Sine arrogancia gravis sum videor et sine segnitia ver-
recundus.

Ego ipse amo oportet non meus si verus amicus sum.

Sum quondam ita firmus hic civitas et valens ut negli-
gentia senatus vel etiam injuria civis fero possum
jam non possum.

Qui bonus fama bonus qui colus vere gloria nominor
possum expeto alius otium quæro debeo et voluptas
non sui.

Nemo ipse voluptas quia voluptas sum aspernor aut
odi aut fugio sed quia consequor magnus dolor is
qui ratio voluptas sequor nescio.

Magnus, vis, sum conscientia.

Is sum amicus quidem qui tanquam alter idem.

Totus fere quæstio tracto videor.

Dum Archimedes in pulvis quidam describo attentus
ne patria quidem captus sum sentio.

Ego non solum hic in locus dico ubi sum is dico fa-
cilis sed in ipse senatus popularis ego sum consul.

An sum meus Cicero qui ego malo quam tu doctus
sum?

Verus autem et sapiens animus magnitudo honestus
ille qui in factum pono non in gloria judico prin-
cepsque fui sum malo quam videor.

Equidem vehementer lætor is sum ego in qui tu cum
cupio, nullus contumelia jacio possum qui non ad
magnus pars civis convenio.

Scio

I very much desire to know from you, why those who came out of the municipal towns seem to you to be strangers.

As a field, though fertile, cannot be fruitful without culture, so cannot the mind, without learning; for in both cases, the one without the other is insufficient; but the culture of the mind is philosophy.

Sum Genitivum.

His industry was various his labour great.

To determine what a wise man is, seems the part of even a very wise man.

It is the duty of a good consul not only to see what is doing, but also to foresee what may happen.

It is the business of a keen disputant, to discern not only what every one may say, but what it is possible for him to say.

It is this is the criterion of a compleat orator, to seem a compleat orator to the people.

It is not the character of a man, least of all of a Roman, to hesitate to give to his country that life which he owes to nature.

It is the part of a wise man to resolve before-hand, to bear with temper, whatsoever may happen to man, should it take place.

I deny that it is his business, who makes pain the standard of the greatest evil, ever to make mention of virtue.

It is becoming your wisdom and greatness of mind, to regard all your honour and dignity as founded on your virtue.

It particularly belongs to the wisdom of the senate, to express a grateful sense of their valour, who sacrificed their lives for their country.

It is a mark of a firm mind and great constancy, so to bear those things which seem displeasing, as in nothing to depart from the state of nature, and the dignity of a wise man.

It is agreed upon by all men, as well learned as unlearned, that it is the part of brave, magnani-

IT OUS,

Scio ex tu pervolo quamobrem qui ex municipium
venio peregrinus tu sum videor.

Ut ager quamvis fertilis sine cultura fructuosus sum
non possum sic sine doctrina animus ita sum uter-
que res unus sine alter debilis cultura autem ani-
mus philosophia sum.

Multus industria et magnus labor sum.

Statuo quis sum sapiens vel maxime videor sum sa-
piens.

Sum bonus consul non solum video quis ago verum
etiam provideo quis sum.

Acute disputans ille sum non quis quisque dico sed
quis quisque dico video.

Is ipse sum summus orator summus orator populus
videor.

Non sum vir parveque Romanus dubito is spiritus qui
natura debeo patria reddo.

Sum sapiens quisquis homo accido possum is prae-
dator ferendus modice sum.

Nego is sum qui dolor summus malus metior mentio
facio virtus.

Tuus sapientia magnitudoque animus sum omnis am-
plitudo et dignitas tuus in virtus tuus pono ex-
istimo.

Proprius senatus sapiens sum gratus is virtus memoria
prosequor qui pro patria vita profundo.

Is qui videor acerbis ita fero ut nihil a status natura
discedo nihil a dignitas sapiens robustus animus
sum magnusque constantia.

Inter omnis hoc consto nec doctus homo solum sed
etiam indoctus vir sum fortis et magnanimus et pa-
tiens

mous, and patient men, to submit to pain with moderation.

It is the character of a great genius, to penetrate into futurity by reflection, and something beforehand to form a judgement of what may happen on either side, and what is to be done, when the event takes place; and never to act so as to have occasion to say, I could not have thought it.

No one, Cæsar, has such a flow of genius, such strength, such power of language, as can, I say not, illustrate, but relate your actions.

There is nothing so much the mark of a narrow, and little mind, as to love money; nothing is more generous and magnificent, than to despise it, if you have it not; and if you have it, to bestow it in beneficence and liberality.

As it is to be supposed, that Athens and Lacedæmon were built for the Athenians and Lacedæmonians, and all the things which are in those cities are rightly said to belong to those inhabitants, so it is to be supposed, that whatsoever things there are in the whole world belong to men.

Common understanding makes things known to us, and that has informed our minds, that the honourable is founded in virtue, the shameful in vice, and to think these things owing to fancy, and not to nature, is the character of the truly mad; for, what is called the virtue of a tree, or a horse, though we there make an improper use of the word, depends not on fancy but nature; and if it is so, the honourable and the shameful are to be determined by nature.

Excipiantur hi.

As to your inviting me back to my ancient mode of life, it was indeed, once my duty, to take the lead in public affairs, which I did; but then there was where I could repose myself, but now I plainly cannot submit to such a course of living or such a life; nor in this particular do I think it my business to attend to other mens opinions of me; my own conscience is of more value to me than the talk of all mankind.

Verba

tiens toleranter dolor patior.

Ingenium magnus sum præcipio cogitatio futurus et aliquanto ante constituo quis accido possum in uterque pars, et quis ago cum quis evenio nec committo aliquis ut aliquando dico non puto.

Nullus tantus sum flumen ingenium nullus dico aut scribo tantus vis tantus copia, qui non dico exorno sed enarro Cæsar res tuas gero possum.

Nihil sum tam angustus animus tamque parvus quam amo divitiarum nihil honestus magnificusque quam pecunia contemno si non habeo si habeor, ad beneficentia liberalitasque confero.

Ut Athenarum ut Lacedæmon Atheniensis Lacedæmoniusque causa putandus sum condo omnis que qui sum in hic urbs is populus recte sum dico sic quicumque sum in omnis mundus homo puto.

Communis intelligentia ego notus res efficio isque in animus noster inchoo ut honestus in virtus pono in vitium turpis hic autem in opinio existimo non in natura pono vere demens sum nam nec arbor nec equus virtus qui dico in qui abutor nomen in opinio sino sed in natura quod si ita sum honestus quoque et turpis natura dijudico.

Qui ego ad meus consuetudo revoco sum meus quidem jampridem respublica rego qui facio sed interea sum ubi acquiesco nunc plane nec ego victus nec vita ille colo possum nec in is res quis alius videor ego puto curo meus ego conscientia plus sum quam omnis sermo.

Verba æstimandi.

They valued the Tusculan villa at five hundred thousand sesterces, the Formian estate at two hundred and fifty thousand.

There was one Rubrius his companion; he informed him that there was a daughter of Philodamus, who lived with her father because she was unmarried, who was esteemed a woman of singular beauty, but of the highest honour and character.

Posthumus, concerning whom the senate particularly came to a resolution that he should directly go into Sicily and succeed Furfanus, refuses to go without Cato, and rates his own power and influence in the senate very high.

Verba accusandi.

You blame me without reason about sending the letters, for Pomponia never informed me who I should deliver them to; and besides, I did not happen to have any one going to Athens, nor did I know then that you was at Athens.

Uterque, nullus.

Nothing more conduces to the safety of the state, than that those who accuse others, should not be in less fear for their lives and fortunes, than those who are accused fear for both.

Satago miserior.

We pity those more who request not our compassion, than those who strongly solicit it.

No one, Dolabella, can now pity either you or your children, whom you have left in want and solitude.

It is peculiar to folly to discern the faults of others, and to forget her own.

Reminiscor

Tusculanus villa quingenti millia, Formianus (*sub. fundum.*) fessertium ducenti quinquaginta millia æstimo.

Sum comes is Rubrius quidam, is ad is defero Philodamus sum filia qui cum pater habito propterea quod vir non habeo mulier eximius pulchritudo sed is summus integritas pudiciaque æstimo.

Posthumius de qui nominatim senatus decerno ut statim in Sicilia eo Fursanusque succedo nego sui eo sine Cato et suus in senatus opera auctoritasque magnus æstimo.

De literæ missio sine causa abs tu accuso nunquam enim a Pomponia noster certus sum factus sum qui literæ do possum porro autem neque ego accido ut habeo qui in Epirus proficiscor neque dum tu Athenæ sum audio.

Nullus salus respublica magnus sum quam is qui alter accuso non minus de caput ac fortuna quam ille qui accuso de uterque pertimeo.

Is ego magis miseret qui noster misericordia non requiro quam qui ille efflagito.

Nemo jam Dolabella neque tu neque tuus liberi qui tu miser in egestas atque in solitudo relinquo miserior possum.

Proprius sum stultitia alius vitium cerno obliviscor suus.

Reminiscor, recordor.

If you pay no credit to Gabinus's defence, do you forget your own accusation?

Potior aut.

I must wish for ease, which those who possess the supreme power seem as if they would allow, if certain persons will patiently submit to their power. We are by nature very desirous of honour, which if we can but see even a glimpse of, there is nothing we are not ready to do, and to suffer, to obtain it.

Omnia Verba.

Antipater the historian, added to his history a more elevated style.

Philosophy heals the mind, takes away vain disquietudes, frees it from passions, drives away fear.

A dispute has arose between me and Velleius, upon a subject of great consequence.

I hope you will excuse me, if I do not fear those things which you judged never to be feared.

He chiefly lays his ears open to flatterers, who flatters himself, and is himself chiefly delighted with himself.

How can it be proved that the mind cannot cure itself, when it is the very mind which has found out medicine for the body?

If you impute this character to me, Torquatus, in consequence of any part of my behaviour during my whole life, you are greatly mistaken.

The husbandman, though he is old, hesitates not to reply to him, who enquires for whom he sows, for the immortal Gods, who not only intended I should receive these things from my ancestors, but also deliver them to posterity.

Let us see how powerful are the remedies which philosophy applies to the diseases of the mind, for there

Si defensio Gabinus fides non habeo obliviscor ne
etiam accusatio tuus.

Otium ego exopto sum quod is qui potior res præsto
videor si quidem homo patienter is potentia fero
possum.

Sum natura studiosus honestas qui si quasi lumen ali-
quis adspicio nihil sum qui ut is potior non paro et
fero et perperior.

Antipater historicus addo historia magnus vox sonam.

Philosophia medeor animus inanis solitudo detraho cu-
piditas libero pello timor.

Orior ego magnus de res altercatio cum Velleius.

Spero tu ego ignosco si is non timeo qui ne tu quidem
unquam timeo duco.

Is assentator patefacio auris suus magne qui ipse sui
assentor et sui magne ipse delecto.

Qui proba possum ut sui medeor animus non possum
cum ipse medicina corpus animus invenio?

Hic ego tu si propter res meus gero impono in omnis
vita meus persona Torquatus vehementer erro.

Nec dubito agricola quamvis senex quæro qui sero re-
spondeo Dii immortalis qui ego non accipio modo
hic a majores volo sed etiam posterus pro do.

Video quantus sum qui a philosophia remedium mor-
bus animus adhibeo sum enim quidam medicina certe

there are certainly some medicines; nor has nature been so unkind, and so unfriendly to mankind, as to have invented so many things salutary for the body, none for the mind.

Imprimis Verba.

As this was agreeable to them, we then sat down on a little green near Plato's statue.

Those who hurt some that they may be liberal to others, are guilty of the same injustice, as if they applied the property of others to their own use.

If you assist any one for your own sake, it is not to be considered as a benefit, but a loan; nor does any thanks seem owing to him, who is kind for his own interest.

Do you yourself look into your own mind, and examining it with all consideration, reflect within yourself, whether you would choose rather to spend all your life without pain, in the perpetual abundance of every pleasure; or whilst you deserve the best possible of mankind, whilst you brought assistance and safety to the indigent?

Interdum Ablativus.

I can compare you with him in your lust of power, but in no other things are you to be compared together.

Of all those things which nature, or fortune has bestowed on me, I have nothing to compare with the friendship of Scipio.

When I compare my conduct with your's, though I would not be more favourable to myself than you, in defending the sincerity of my friendship; yet I am much more pleased with what I have done, than with what you have.

Such, conscript fathers, is the nature of things; that the man who has acquired a sense of true glory, who feels that he is esteemed as a valuable citizen, and useful to the state, by the senate, the equestrian order,

nec tam sum homo genus insensus atque inimicus
natura ut corpus tot res salutaris animus nullus in-
venio.

Cum idem placeo ille tum in pratulum propter Plato
statua confedo.

Qui alius noceo ut in alius liberalis sum in idem sum
injustitia ut si in suus res alienus converto.

Si tuus ob causa quisquam commodo non ille benefi-
cium habeo sum sed feneratio nec gratia debeo vi-
deor.

Tute introspectio in mens tuus ipse isque omnis cogi-
tatio pertractor pecunctor ipse perpetuus ne malo
voluptas perfluens in tranquillitas dego omnis ætas
sine dolor metus an cum de omnis gens optime
mereor cum opis indigens salus que fero.

Cum ille ego tu dominor cupiditas confero possum
cæter vero res nullus modus sum comparandus.

Ex omnis res qui ego aut natura aut fortuna tribuo
habeo nihil qui possum comparo cum amicitia
Scipio.

Cum meus factum cum tuus comparo etsi non magis
ego faveo in noster amicitia tueor quam tu tamen
multo magis meus factum delecto quam tuus.

Is natura res sum P. C. ut qui sensus verus gloria
capio quique sui ab senatus, ab eques Romanus po-
pulus que Romanus universus sensio civis carus ha-

order, and the whole Roman people, will judge nothing comparable with that honour.

Aristotle tells us, that upon the river Hypanis, which runs out of part of Europe into the sea, there are little animals produced which live only one day; such then of those who dye at the eighth hour, dye at an advanced period of life, but those at sun-set, worn out with old age. Compare our longest life with eternity, and we shall be found in a manner, as short lived as these little animals.

Verba dandi.

Short is the life allotted to us by nature; but the memory of a well-spent life is eternal.

He applied great part of that money to his own use; he returned the woman just what little he thought fit.

In nothing do men come nearer to the Gods, than by giving happiness to mankind.

Many persons perversely require to have their friends such as they themselves cannot be; and what they bestow not on their friends, that they expect from them.

You have obliged me very much, in sending me Serapion's book, of which (as I may venture to say between ourselves) I don't understand the thousandth part; I have ordered you to be paid ready money for it.

I fear lest nature when it has given us infirm bodies, and has added to them incurable diseases and intolerable pains, should have given us also minds corresponding to the pains of the body.

I write to you less frequently, because I don't know for certain where you are, or where you will be; however, I have chose to give this letter to one, I don't know who, because he thought he should see you.

beor salutarisque respublica nihil cum hic gloria
comparo puto.

Apud Hypanis fluvius qui ab Europa pars in pontus
influit Aristoteles ait bestiola quidam nascor qui nus
dies vivo ex hic igitur hora octavus qui morior pro-
vectus ætas morior. Qui vero occido sol, decrepi-
tus conféro noster longus ætas cum æternitas in-
idem brevitæ qui ille bestiola invenio.

Brevis a natura ego vita do at memoria bene reddo
vita sempiternus.

Ex ille pecunia magnus pars ad sui avertio, mulier
reddo quantulus videor.

Homo ad Deus nullus; res proprie accedo quam salus
homo do.

Plerique perverse amicus habeo talis volo qualis ipse
sum non possum quique ipse non tribuo amicus, hic
ab is desidero.

Facio ego pergratus quod Serapion liber ad ego mitto
ex qui quidem ego qui inter ego licet dico millesimi-
mus pars vix intelligo; pro is tu presens pecunia
solvo impero.

Vereor ne natura cum corpus ego infirmus do isque et
morbus insanabilis et dolor intolerabilis adjungo
animus quoque do corpus dolor congruo.

Ego ad tu propterea minus sæpe scribo quod certum
non habeo ubi sum aut ubi futurus sum hic tamen
nescio quis qui videor is tu visurus sum puto do
literæ.

The family and the name of Brutus has been bestowed on the state, as it were by the favour, and the munificence of the immortal Gods, to establish, or restore the liberty of the Roman people.

If you shall give a sword to a little boy, or a feeble weak old man, he can be hurtful to no one by his strength; but if it shall touch the naked body of even a very brave man, it may wound him by the very edge and weight of the weapon.

If your friend at his death shall desire you to convey an estate to his daughter, without writing it down, or telling any one of it, what will you do? You certainly will convey it. Epicurus probably would do the same, as did Sextus Peducæus, who, when no one knew that C. Plautius had made such a request to him, came of his own accord to the woman, informed her of the man's direction, when she expected no such thing, and conveyed to her the estate. Now I ask you, as you would certainly have done the same; don't you from hence perceive the superior power of nature, because you, who as even you yourselves declare, refer every thing to private interest and pleasure, yet do those things which shew you do not regard pleasure but duty, and that uncorrupt nature has more power over you than depraved reason.

Dono impertio.

My mind, Romans, is employed on many and weighty speculations, which allow me no jot of rest, night or day.

We see many pensioners from Africa, Sicilia, Sardinia, and the other provinces, presented with the freedom of the city.

Nature has furnished such an abundant plenty of things for the convenience and use of man, that those things which the earth produces, seem purposely given to us, not growing by chance.

He

Sum enim quasi Deus immortalis beneficium et munus do respublica Brutus genus et nomen ad libertas populus Romanus vel constituo vel recupero.

Si gladius parvus puer aut si imbecillis senex aut debilis do ipse impetus suus nemo noceo fin ad nudus vel fortis vir corpus accedo possum acies ipse et ferrum vis vulnero.

Si tu amicus tuus morior rogo ut hæreditas reddo suus filia nec usquam is scribo nec quisquam dico quis facio tu quidem reddo ipse Epicurus fortasse reddo ut Sextus Peducæus cum scio nemo is rogo a C. Plotius ultro ad mulier venio isque nil opinor vir mandatum expono hereditas que reddo sed ego ex tu quæro quoniam idem tu certe facio nonne intelligo eo magnus vis sum natura quod ipse tu qui omnis ad vester commodum et ut ipse dico ad voluptas refero tamen is facio e qui appareo non voluptas vos sed officium sequor plusque rectus natura quam ratio pravus valeo.

Verfor Quirites in animus meus multus et gravis cogitatio qui mihi nullus pars neque diurnus neque nocturnus quies impertio.

Stipendiarius ex Africa, Sicilia, Sardinia, cæter provincia multus civitas dono video.

Ad homo commoditas et usus tantus res ubertas natura largior ut is qui gigno dono consulto ego non fortuito nascor videor.

He assisted me when I was wounded ; he presented me with plunder.

The inhabitants of Tarentum, and Rhegium, and Naples, presented him with the freedom of their city, and other rewards ; and every one who could form any judgement of genius, esteemed him worthy of their acquaintance and friendship.

Verba debendi.

Then, if you please, say that you have lived long enough, when you have paid the debt you owe to your country.

What do we promise, what to our armies ! much better and greater things, we promise, liberty, laws, rights, courts of justice, the empire of the whole world, honour, peace, quiet.

I began to wish that Trebatius might expect from you, what he hoped for from me ; and indeed I have not less fully assured him of your good inclinations, than I had promised him my own.

As to what you say, Cassius, that I owe no more to Plancius, than to every good man, because my safety was equally dear to them ; I do admit that I am a debtor to every good man, but even those good men and citizens to whom I am so, said, when the comitia were held for choosing ediles, that they owed something to Plancius on my account.

There are certain duties which are rather owing to some persons than others, as you should sooner assist your neighbour in getting in his harvest, than your brother or acquaintance ; but in a law-suit you should plead for your relation and acquaintance before your neighbour.

Verba imperandi et nuntiandi.

When he had put an end to every war both by sea and land, yet he demanded a fleet from those very states.

Ego faucius recreo ego prædum dono.

Hic Tarentinus et Rhegius et Neapolitanus civitas
cæterque præmium dono et omnis qui aliquis de
ingenium possum judico cognitiq. atque hospitium
dignus existimo.

Tum tu si volo cum patria qui debeo solvo satis diu
vivo dico.

Quis ego noster exercitus quis polliceor multo bonus
atque magnus libertas lex jus judicium imperium
orbis terra dignitas pax otium polliceor.

Cœpi volo Trebatus expecto a tu qui spero a ego ne-
que mehercule minus is prolixè de tuus voluntas
promitto quam sum solitus de meus polliceor.

Qui aio Cassius non plus ego Plancius debeo quam
bonus omnis quod is æque meus salus earus sum
ego debeo bonus omnis fateor sed etiam in qui ego
debeo bonus vir et civis ædilitius comitia aliquis
fui meus nomen debeo Plancius dico.

Sunt quidam officium qui alius magis quam alius de-
beo ut vicinus cite adjuvo in fructus percipio quam
aut frater aut familiaris at si lis in judicium sum
propinquus potius et amicus quam vicinus defendo.

Cum omnis jam bellum terra mareque conficio classis
tamen idem civitas impero.

Qui

As to what you advise me of, accommodating my looks and my discourse to the times, that is difficult ; I would command myself, if I thought my interest any thing concerned therein.

Verba fidendi.

Had he not had confidence in his own cause, he would never have put himself in his power.

When any one has once perjured himself, one ought not to trust him afterwards, though he should swear by all the Gods.

He himself confesses that he was mad, because he trusted his own and his friend's money to the king, at so great hazard of his own fortune.

Indeed I never heard the voice of a faun. I will believe you, if you say that you have heard it, though I don't know what being a faun is.

Verba obsequendi.

I will then obey your desire, and speak, if I can, like a rhetorician.

What else is it (like the giants) to war against the Gods, but to resist nature ?

Are you he who, in disputing, do not follow your own opinion, but submit to the authority of others ?

There are moreover said to be laws among thieves, which they obey, which they observe.

Let us love our country, obey the senate, consult the interest of good men, neglect present advantage, think that best which is most proper, hope for what we desire, but submit to what happens.

What can be more foolish than for a Roman knight to go from this city which alone is, and always was most free, to a place where he must obey, and be subservient to another ?

Regard therefore those judges also, who will pass sentence on you, after the revolution of many ages, and indeed I know not, if not with more integrity

Qui ego moneo de vultus et oratio ad tempus accom-
modo etsi difficilis sum tamen impero ego si meus
quisquam intersum puto.

Is potestas sui nunquam profecto trado nisi causa suus
confido.

Ubi quis semel pejero is credo postea etiam si per plus
Deus juro non oportet.

Ipse etiam insanio sui fateor quod suus quod pecu-
nia amicus rex credo cum tantus fortuna suus peri-
culum.

Faunus vox equidem nunquam audio, tu si audio tu
dico credo etsi faunus cmnino qui cum nescio.

Obsequor igitur voluntas tuus dicoque si possum rhe-
torice.

Quis sum alius gygas mos bello cum Dii nisi natura
oppugno.

An tu is sum qui in disputo non tuus judicium sequor
sed auctoritas alius pareo?

Quinetiam lex latro sum dico qui pareo qui observo.

Amo patria pareo senatus consulo bonus præsens fructus
negligo is sum bonus puto qui sum rectus spero qui
volo sed qui accedo fero.

Quis stultus quam eques Romanus ex hic urbs qui
sum unus maxime et sum semper liber venio in is
locus ubi pareo alter et servio sum.

Servio igitur is etiam judex qui multus post seculum
de tu judico et quidem haud scio an incorruptius
quam

grity than we do; for they will judge without love, without affection, and, on the other hand, without hatred and envy.

Does any one pay a sufficient regard to decency, who indulges his passions in private? or are there not some things flagitious in themselves, although they are accompanied by no infamy?

Law is nothing but right reason, given by the power of the Gods, commanding what is honourable; forbidding the contrary. This then was the law which Crassus obeyed, when he went into Syria.

Nothing is superior to God, therefore it is necessary that the world should be governed by him; for God is obedient and subservient to no part of nature; therefore he himself governs all nature.

Verba minandi.

They sometimes threatened even those who were quiet, and said they must consider not what any one thought, but where he was.

When Lyfimachus threatened Theodorus with the gallows, I pray you, said he, threaten those purple coats with these terrible things; it makes no difference to Theodorus whether he rots in the ground, or above it.

Sum, cum.

Reason itself inclines me, after long deliberation, to to this opinion in preference to all others, to conclude that wisdom without eloquence can be of little service to a city; but eloquence, without wisdom, is generally very hurtful, and never serviceable.

The authority of those who profess themselves teachers, is in general hurtful to those who desire to learn; for they cease to consult their own judgement; they take that for granted, which has been determined by those whom they approve of; nor indeed do I usually commend what we have heard of the Pythagoreans; for it is related that when they advanced
any

quam ego nam sine amor et cupiditas et rursus sine odium sine invidia judico.

Satis ne ergo pudor consulo si quis sine testis libido pareo an sum aliquis per sui ipse flagitiosus etiam si nullus comitor infamia.

Sum lex nihil alius nisi rectus et a numen Deus tractus ratio impero honestus prohibeo contrarius hic igitur lex pareo Crassus cum in Syria proficiscor.

Nihil sum præstans Deus ab is igitur necesse sum mundus rego, nullus igitur sum natura obediens aut subjicio Deus omnis ergo rego ipse natura.

Interdum etiam otiosus minor nec quis quisque sentio sed ubi sum cogito sum dico.

Theodorus cum Lyfimachus crux minor iste quæso inquam iste horribilis minitor purpuratus tuus Theodorus quidem nihil intersum humine an sublimis putresco.

Ac ego quidem diu cogito ratio ipse in hic potissimum sententia duco ut existimo sapientia sine eloquentia parum prosum civitas, eloquentia vero sine sapientia nimium obsum plerumque prosum nunquam.

Obsum plerumque is qui disco volo auctoritas is qui sui doceo profiteor desino enim suus judicium adhibeo is habeo ratus qui ab is qui probro judico video nec vero probro soleo is qui de Pythagoreus accipio qui fero si quis affirmo in disputo cum ex is quæro
quare

any thing in a dispute, when they were questioned why it was so, they used to answer, *he* has said it; now this *he* was Pythagoras.

Dativum fere.

You will hear from Pollio what is going on, who was not only concerned in the whole affair, but took the lead in it.

Mankind seem to me chiefly to excel the brute creation in this, that they can speak.

One day well spent, and according to thy precepts, Philosophy is to be preferred to a guilty immortality.

He intreated Q. Seius to sell him his house; when he refused that, he threatened to obstruct his lights.

It is usual with him in his discourses to prefer the pleasures of the belly to the gratification of the eye and ear.

He seems to have acquired something excellent, who excels other men in what they excel the brute creation.

If there are even in the body itself, many things to be preferred to pleasure, as health, strength, swiftness, beauty, what do you think then is in the mind? in which the most learned of the ancients thought there was something celestial and divine.

Here I observed that it neither was my intention in that place, nor was it necessary to praise eloquence, and to enlarge upon the power of it, or what consequence it gave those who applied to it.

I said that I would accommodate my decrees of that sort to the city edicts, which I take care of; and as yet I satisfy every one.

When we discern these things, and innumerable others, can we doubt but that either some efficient cause presides over them (if they are created as Plato judges) or (if, as Aristotle thinks, they are eternal) some ruler and governor of so great a work.

This one thing I dare write, that certain persons, and those chiefly who have been particularly obliged to you,

quare ita sum respondeo soleo ipse dico ipse autem sum Pythagoras.

Qui gero accipio ex Pollio qui omnis negotium non intersum solum sed præsum.

Ego quidem videor homo hic res maxime bestia præsto quod loquor possum.

Sum autem unus dies bene et ex præceptum tuus philosophia ago peccō immortalitas antepono.

Contendo a Q. Sei us ut sibi domus vendo cum ille id nego se lumen is obstruatur minor.

Soleo enim in disputatio suus oculus et auris delectatio abdomen voluptas antefero.

Præclarus ego quidam videor adipiscor is qui res homo bestia præsto is in res homo ipse antecello.

Si in ipse corpus multus voluptas præpono ut vis valetudo velocitas pulchritudo quis tandem in animus cenfeo in qui doctus ille vetus insum quidam cœlestis et divinus puto.

Hic ego laudo eloquentia et quantus vis sum is expromo quantusque is qui sum is consecutus dignitas afferro neque propositus ego sum hic locus neque necessarius.

Dico ego de is genus meus decretum ad edictum urbanus accommo itaque curō et satisfacio adhuc omnis.

Hic igitur et alius innumerabilis cum cerno possum ne dubito quin hic præsum aliquis vel effector si hic nascor ut Plato videor vel si semper sum ut Aristoteles placeo moderator tantus opus.

Unus ille audeo scribo vehementer quidam homo et is maxime qui tu et maxime debeo et plurimum juvo
possum

you, and could very much assist you, mostly envy your dignity.

If I cannot satisfy you at present, yet many opportunities will be given me to satisfy you hereafter.

Who first gave names to all things? Who collected men when they were dispersed, and called them to social life, or who marked out the sounds of the voice, which seem infinite, with a few letters? Or who has noted the course, the progress, or the stopping of the wandering stars?

The mind that is completely brave and great, is discerned, when it is convinced that a man ought to admire, or wish for, or aim after nothing but what is honourable and graceful; nor should it ever submit to any man, any passion, or any adverse fortune.

It is extremely absurd that vice should be in our own power, and that no one can do wrong without his own assent; and that this should not be the case with virtue, which can only be firm and constant in those things which it has assented to, and which it has approved.

The long date of our friendship, and your particular affection for me, which I have known from your childhood, induce me to mention these things to you, which I judge will be conducive to your safety, and not inconsistent with your dignity.

I dare not say whom I should prefer to this person; virtue herself shall speak for me; nor has she hesitated to prefer Marcus Regulus to this your happy man, whom virtue will proclaim to have been happier than Thorius drinking on beds of roses, when of his own accord, under no compulsion, in consequence of the promise which he had given to the enemy, he returned from his own country to Carthage, even at the time when he was tormented with watching and hunger.

possum invideo dignitas tuus.

Tu si in præsens satisfacio non possum tamen multus
ego ad satisfacio reliquus tempus facultas do.

Qui primus omnis res impono nomen aut qui dissipio
homo congrego et ad societas vita convoco aut qui
sonus vox qui infinitus videor paucus literæ nota
termino aut qui errans stella cursus progressio insti-
tio noto.

Omnino fortis animus et magnus cerno cum persua-
deo nihil homo nisi qui honestus decorusque sum
admiror aut opto aut expeto oportet nullus neque
homo neque perturbatio animus nec fortuna suc-
cumbo.

Maxime autem absurdus sum vitium in ipse sum potestas
neque pecco quisquam nisi assentio, hic idem in
virtus non sum qui omnis constantia et firmitas ex
is res consto qui assentior et qui approbo.

Amicitia noster vetustas et tuus summus ergo ego be-
nevolentia qui ego jam a pueritiâ tuus cognosco
ego hortor ut is scribo ad tu qui et salus tuus con-
duco arbitror et non alienus duco sum a dignitas.

Ego hic qui antepono non audeo dico dico pro ego ipse
virtus nec dubito iste vester bonus M. Regulus an-
tepono qui quidem cum suis voluntas nullus vis
cogo propter fides qui do hostis ex patria Carthago
revertor tum ipse cum vigiliæ et fames crucior clamo
virtus beatus sum quam poto in rosa Thorius.

Sed præcedo.

His oration was so rapid, that I could perceive the force and influence of it, but could not discern its gradual progress.

Your indisposition gives me great concern, for your letters shew that you are very ill.

A great error prevails through the insidious treachery of some persons, who, whilst they oppose, and hinder every thing that is not only for the benefit, but even the safety of the people, endeavour in their speeches to seem popular.

Est et suppetit.

You enjoy all things which men can acquire by genius, eloquence, and application.

Though I had not the opportunity of consulting with you when we were together, yet I desire to have your advice.

Not only he who has received a favour, ought to be grateful, but he also who had an opportunity of receiving it.

If I shall have an opportunity of coming to Tusculum before the nones, I shall see you there; if not, I will go on to Cuma, and will let you know first, that the bath may be ready.

Sum cum.

I am not less concerned what the government will be after my death, than what it now is.

I will take the greatest care that nothing may be done otherwise than we desire, and as it ought.

He told me three times that you had wrote to him, that I would take care of that affair.

After Cæsar's return, what did you take greater care about, than that I should be very intimate with him?

I only dare say thus much of myself, that my friendship has been a pleasure to more than a protection.

I acknow-

Sic evolo oratio ut is vis et incitatio aspicio vestigium ingressus que non video.

Invaletudo tuus ego valde conturbo significo enim tuus literæ tu prorsus laboro.

Versor magnus error propter infidiosus nonnullas simulatione qui cum populus non solum commodum verum etiam salus oppugno et impedio oratio assequor volo ut populares sum videor.

Tu omnis suppeto qui consequor ingenium aut usus homo aut diligentia possum.

Et si coram tu cum ego potestas delibero non sum utor tamen tuus consilium volo.

Non is solum gratus debeo sum qui accipio beneficium verum etiam is qui potestas accipio sum.

Ego si spatium sum in Tusculanus ante nonæ venio istuc tu video sin minus persequor in Cumanus et ante tu certus facio ut lavatio paratus sum.

Mihi autem non parvus cura sum qualis respublica post mors meus futurus sum quam qualis hodie sum.

Ego sum maxime cura ne quis fio secus quam volo quamque oportet.

Ego is ter dico tu scribo ad sui ego res ille cura sum.

Post Cæsar reditus quis tu magnus cura sum quam ut sum ego ille quam familiaris.

Ego de ego tantum audeo dico amicitia meus voluptas plus quam præsidium sum.

Qui

I acknowledge your politeness in congratulating me upon my daughter and Craſſipides ; I hope and wiſh that this alliance may be a pleaſure to us.

Plancius as yet detains me by his generoſity, though I have already ſeveral times attempted to go into Epirus. The man entertains hopes that we may ſet out together, which he promiſes himſelf will be a great honour to him.

Do you think, that if it had been admitted as a commendation to that worthy man Fabius, that he could paint, there would not have been many Policletus's and Parrhaſius's, even amongſt us.

It was lately a high honour to our friend Milo, that he checked the attempts, and the madneſs of Clo-dius with thoſe gladiators which he purchaſed for the ſake of the ſtate, which was connected with my ſafety.

He was in Aſia, and was a great aſſiſtant to that very brave man his father in his dangers, and a comfort in his fatigues ; and if Aſia occasions any ſuſpicion of luxury, the merit is not never to have ſeen Aſia, but to have lived in Aſia with temperance.

I deſire to know what you are doing, what you expect, how long you think your abſence from us will be, for I beg you will aſſure yourſelf, that there is but one conſolation which enables me to bear with eaſe your not being with us, if I know that it is for your advantage.

Verba tranſitiua.

As art, has its foundation in nature, unleſs it is aſſecting and pleaſing to her, it ſeems indeed to have accompliſhed nothing.

That becomes every one, which is moſtly every one's own ; let each one then know his own diſpoſition, and render himſelf a correſt judge of his own faults and good qualities.

Friendſhip makes proſperity more bright, adverſity more ſupportable.

Although

Qui ego de filia et Crassipes gratulor agnosco humani-
tas tuus speroque et opto ego hic conjunctio volup-
tas sum.

Ego adhuc Plancius liberalitas suus retineo jam ali-
quoties conatus eo in Epirus spes homo sum in-
jectus possum ego una discedo qui res sui magnus
honor spero sum.

Censeo si Fabius nobilis homo laus datus sum quod
pingo non multus etiam apud ego futurus Poly-
cletus et Parrhasius sum.

Honor summus nuper noster Milo sum quod gladiator
emo respublica causa qui salus noster contineo om-
nis P. Clodius conatus furorque comprimo.

Hic sum in Asia et vir fortis parens suus magnus ad-
jumentum in periculum solatium in labor sum et si
habeo Asia suspicio luxuria quidam non Asia non-
quam video sed in Asia continenter vivo laudandus
sum.

Scire cupio quis ago quis expecto quam longus iste
tuus discessus a ego futurus puto sic enim tu per-
suadeo volo unus mihi sum solatium quare facile
possum patior tu sum sine ego, si tu sum is emolu-
mentum scio.

Ars enim cum a natura proficiscor nisi natura moveo
ac delecto nihil sane ago videor.

Is enim quisque decet qui sum quisque suus maxime
suus igitur quisque nosco ingenium acerque sui et
vitium et bonus suus iudex praebeo.

Secundus res splendidus facio amicitia et adversus
levis.

L

Quamvis

Although you see not the mind of men, as you see not God, yet as you acknowledge God from his works, so acknowledge the divine power of the mind, from memory, invention, quickness of motion, and all the beauty of virtue.

Rogandi Verba.

In the first place I shall intreat you to do nothing disagreeable to yourself, for my sake.

Quodvis Verbum.

Those who gave the forms of government to Greece, were desirous to strengthen the bodies of the youths by labour.

I am confounded with the cruelty of one of the plaintiffs, with the insolence of the other.

I will so behave myself in the state, as always to have in mind what I have done, and to take care that my actions may seem to have been conducted by virtue, not by chance.

I had not yet heard that you was coming to Italy, when I sent Sextius Villius, an intimate of my friend Milo's to you, with these letters.

On whatever school they are thrown, as by a tempest, to that they cling, as to a rock.

We judge of the uneasyness and pain of the body by the mind, but perceive not the diseases of the mind by the body.

Then Cotta says, you attack me with fables, Balbus, but I expect arguments from you.

I say that the universe, and every part of the universe, was at first established, and is at all times governed by the providence of the Gods.

Let them measure eloquence by its own powers, not by their own weakness; but now every one praises just as much as he hopes he can imitate.

You have indeed been already superior to every conqueror, in the civil war, in equity and mercy, but this day you have gained a victory over yourself.

We

Quamvis mens homo non video ut Deus non video
tamen ut Deus agnosco ex opus is sic ex memoria
res et inventio et celeritas motus omnisque pulchri-
tudo virtus vis divinus mens agnosco.

Atu ille primum rogo ne quis invitus meus causa facio.

Ille qui Græcia forma respublicus do corpus juvenis
firmo labor volo.

Accusator alter crudelitas alter indignitas perturbo.

Ita ego in respublica tracto ut memini semper qui gero
curoque ut is virtus non casus gero sum videor.

Nondum sum auditus tu ad Italia advento cum Sex.
Villius Milo meus familiaris cum hic ad tu literæ
mitto.

Ad quicumque sum disciplina quasi tempestas defere
ad is tanquam ad saxum adhæresco.

Corpus gravitas et dolor animus judico animus mor-
bus corpus non sentio.

Tum Cotta rumor inquam ego cum pugno Balbus ego
autem a tu ratio requiro.

Dico providentia Deus mundus et omnis mundus pars
et initium constitutus sum et omnis tempus admi-
nistro.

Eloquentia ipse vis non imbecillitas suus metior nunc
enim tantum quisque laudo quantus sui possum imi-
tor.

Cæter quidem victor bellum civilis jam ante æquitas
et misericordia vinco hodiernus vero dies tu ipse
vinco.

We see that every part of life is disquieted by error and ignorance; and that it is wisdom alone which can free us from the power of the passions, and teach us to bear the injuries of fortune herself with moderation, and can point out every way which leads to quiet and tranquillity.

He is such a man, that no business can be so great, or so difficult, which he cannot direct by his wisdom, protect by his integrity, or accomplish by his courage.

Your letters would have given me great pain, if both reason herself had not already dispersed every uneasiness, and had not my mind grown callous to every new affliction, from a continual despair of all things.

We have conquered all nations, and people, by our piety, religion, and this the only wisdom; that we perceive that all things are governed, and directed by the power of the immortal Gods.

I have convinced myself from my youth, both by the precepts, and the writings of many, that there is nothing in life, greatly worth endeavouring after, except glory and honour.

If the resolutions of this house are governed by the nod of the veterans, and all our words and actions depend upon their pleasure, death is to be wished for, which Roman citizens have ever preferred to slavery.

How excellent, how divine is the power of speech, which, in the first place, makes us capable of learning what we are ignorant of, and teaching others what we know; in the next place, it is by this we advise, we persuade, we comfort the afflicted.

Nor is there any one who may love, pursue, or wish to acquire pain on its own account, but because events of such a sort will sometimes happen, that a man may endeavour after some capital pleasure by labour and pain.

A spot upon the body is removed by wetting it with water, or by time; a spot upon the mind neither
disappears

Vita omnis video perturbo error et inscitia sapientia-
que sum solus qui ego a libido impetus vindico et
ipse fortuna modice fero doceo injuria et omnis
monstre via qui ad quies et tranquillitas fero.

Talis sum vir ut nullus res tantus sum ac tam difficilis
qui ille non et consilium rego et integritas tueor et
virtus conficio possum.

Magnus dolor ego afficio tuns literæ nisi jam et ratio
ipse depello omnis molestia et diuturnus desperatio
res obduro animus ad dolor novus.

Pietas ac religio atque hic unus sapientia quod Deus
immortalis numen omnis rego gubernio que per-
spicio omnis gens natio que supero.

Multus præceptum multusque literæ ego ab adole-
scentia persuadeo nihil sum in vita magnopere ex-
peto nisi laus atque honestas.

Si veteranus nutus mens hic ordo gubernio omnisque
ad is voluntas noster dictum factum refero optandus
mors sum qui civis Romanus semper sum servitus
potior.

Eloquor vis quam sum præclarus quamque divinus,
qui primum efficio ut is qui ignoro disco ut is qui
scio alius doceo possum deinde hic cohortor hic
persuadeo hic consolor afflictus.

Neque quisquam sum qui dolor ipse quia dolor sum
amo confector adipiscor volo sed quia nonnunquam
ejusmodi incido tempus ut labor et dolor magnus
aliquis quæro voluptas.

Corpus labes adspertio aqua vel dies numerus tollo
animus labes nec diuturnitas vanesco nec manus ul-

disappears in a length of years, nor can it be washed off by any hands.

I earnestly intreat you, by your particular and constant regard for the state, that you would come to me, that we may confer together how we may by our united endeavours give some assistance to our afflicted state.

Some Epicureans live in such a manner, that their philosophy is confuted by their life; and as other persons are thought to speak better than they act, so these, in my opinion, act better than they speak.

As some persons, through a particular distemper, or a stupor of their senses, cannot perceive any relish in their food; so the debauched, the covetous, the flagitious, have no taste for true glory.

Who is there so stupid, who, when he surveys the heavens, can think there is no God? and can suppose that those things which are framed with such intelligence, that hardly any one, by any art, can attain unto the knowledge of the order and vicissitude of their nature, are the work of chance.

Do not players on the flute, or those who sound the lute, modulate their songs and tunes according to their own, not the opinion of the vulgar? Shall a wise man, who is master of a far superior art, not aim at what is most true, but what the common people please?

If any persons suppose that by affectation and vain ostentation, not only by false words, but also a false face, they can possibly attain lasting glory, they greatly err. True glory strikes deep root and flourishes; every thing fictitious falls off quickly like a flower, nor can any thing assumed be possibly lasting.

There are philosophers, and these indeed great and noble, who suppose that the whole universe is directed and governed by the divine mind and reason; nor that only, but also that the lives of men are taken care of, and provided for, in the same manner; for they think that the fruits of the earth, and other things which it brings forth, the seasons
and

ius eluo possum.

Magnopere tu hortor pro tuus singularis perpetuusque studium in-respublica ut tu ad ego consero ut communis concilium respublica affligo opis atque auxilium fero.

Ita enim vivo Epicureus quidam ut is vita refello oratio atque ut cæter existimo dico bene quam vivo sic hic ego videor facio bene quam dico.

Ut quidam morbus aliquis et sensus stupor suavitas cibus non sentio sic libidinosus avarus facinorosus verus laus gustatus non habeo.

Quis sum tam væcors qui cum suspicio in cælum Deus sum non sentio et is qui tantus mens fio ut vix quisquam ars ullus ordo res ac vicissitudo persequor possum casus fio puto.

An tibicen isque qui fides utor suus non multitudo arbitrium cantus numerusque moderor vir sapiens multo ars major præditus non quis verus sum sed quis volo vulgus exquiro.

Si quis simulatio et inanis ostentatio et fictus non modo fermo sed etiam vultus stabilis sui gloria consequor possum reor vehementer erro verus gloria radix ago atque etiam propago fictus omnis tanquam flosculus decido nec simulo possum quisquam sum diuturnus.

Sum philosophus et hic quidem magnus atque nobilis qui Deus mens et ratio omnis mundus administro et rego sentio neque vero is solum sed etiam ab is vita homo consulo et provideo, nam et fruges et reliquus qui terra pario, et tempestas ac tempus varietas cælumque mutatio qui omnis qui terra

and their varieties, the changes and alterations of the air, by which whatsoever the earth produces is brought to maturity, are given to mankind by the immortal Gods.

Don't we perceive how boys cannot be deterred, even by stripes, from examining and enquiring into things; though chastised how they seek after, and rejoice that they know any thing; how ready they are to tell it to others; how attached they are to shows, plays, and such spectacles; and on that account will even undergo hunger and thirst; besides, don't we perceive those who are delighted with any liberal study or art, pay no regard either to their health or their fortune, and being engaged by a love of science and knowledge, submit to every thing, and purchase the pleasure they receive from study with the greatest care and pains?

Verbis mercandi.

There is no misfortune which does not seem to threaten every one from this general convulsion of the whole world, which I would very willingly redeem the state from, at the expence of my private and domestic inconvenience.

Vili paulo.

Some one will say, why do you value these things at so great a price, but I don't value them according to my own opinion, or for my own use; but I think they ought to be considered by you, at the rate those things are esteemed by those, who value them at the rate they are usually sold for.

Exciuntur hi.

The man eager and rich, bought it at such a price as Pythius chose.

We should consider not what each one can profit us, but of what value each one is.

gigno maturatus pubesco a Dii immortalis tribuo
genus humanus puto.

Video ne ut puer ne verber quidem a contemplandus
res perquirendus que deterreo ut pello requiro et
aliquis scio sui gaudeo, ut alius narro gestio, ut
pompa ludus atque ejusmodi spectaculum teneo
ob ilque res vel fames et sitis perfero, quis vero qui
ingenuus studium atque ars delector non ne video is
nec valetudo nec res familiaris habeo ratio omnif-
que perpetior ipse cognitio et scientia capio et cum
magnus cura et labor compenso is qui ex dico copio
voluptas.

Nullus sum acerbitas qui non omnis hic orbis terra
perturbatio impendeo videor qui quidem ego a
respublica meus privatus et domesticus incommo-
dum libenter redimo.

Dico aliquis quis tu iste permagnus aestimo ego vero
ad meus ratio ususque non aestimo veruntamen a tu
ita arbitror specto oportet quantus hic is judicium
qui studiosus sum hic res aestimo quantus veneo
soleo.

Emo homo cupidus et locuples tantus quantus Pythius
voluit.

Non quantus quisque prosum sed quantus quisque sum
ponderandus sum.

Was Verres of so much consequence to you, that you wished to expiate his lust with the blood of innocent persons?

L. Appuleius esteemed him so highly, that in the good offices and the favours he shewed him, he went beyond that custom of our ancestors, which directs that the prætors should be in the place of parents to their quæstors.

They thought that he would consider the death of Clodius of such consequence, that he would quietly abandon his country, after he had satiated his hatred with the blood of his enemy.

If your dignity and greatness of mind was of more value to you, as it ought, than the ædileship, do not when you have what you rather choose, desire that which you esteem of less value.

Verba abundandi.

I have pursued this quiet easy life, which, as it is without honour, may also be without trouble.

Nature herself daily admonishes us how few, how little, how common things she wants.

His words flowed from his tongue sweeter than honey, to which sweetness he wanted no bodily strength.

Let him understand the civil law, which tryals at law perpetually want; for what is more shameful, than to undertake the defence of legal and civil causes, when you are unacquainted with law and civil rights.

In all this affair great care is to be taken; first, that your advice may be free from severity; next, that your censure may be free from contempt.

Why then are riches desired? I suppose for statues, pictures, and entertainments; if there is any one who is delighted with these, do not poor men enjoy them better? for there is the greatest plenty of all these things in public, in our city.

All foreigners can bear slavery, our state cannot; and for no other reason, than because they fly from labour

Verres ne tu tantus sum ut is libido homo innocens sanguis luo volo.

L. Appuleius hic tantus facio ut mos ille majores qui præscribo in parens locus quæstor suus prætor sum oportet officium benevolentiaque supero.

Arbitror is tantus mors P. Clodius puto ut æquus animus patria careo cum sanguis inimicus expleo odium suus.

Sit tu gravitas tuus et magnitudo animus plus sum sicut sum debeo quam ædiitas nolo cum habeo is qui malo desidero is qui minor puto.

Hic vita quietus atque otiosus sequor, qui quoniam honor careo careo etiam molestia.

Quotidie ego ipse natura admoneo quam pauci quam parvus res egeo quam vilis.

Ex is lingua mel dulcis fluo oratio qui ad suavitas nullus egeo corpus vis.

Jus civilis teneo qui egeo causa forensis quotidie quis enim sum turpis quam legitimus et civilis controversia patrociniū suscipio cum sum lex et jus civilis ignarus.

Omnis igitur hic in res habendus diligentia sum primum ut admonitio acerbitas deinde objurgatio contumelia careo.

Cur igitur divitiæ desidero signum credo tabula ludus si quis sum qui hic delecto non ne bene tenuis homo fruor quam ille qui hic abundo sum enim is omnis res noster in urbs summus in publicus copia.

Omnis natio servitus fero possum noster civitas non possum nec ullus alius ob causa nisi quod ille labor

labour and pain; to avoid which they can submit to any thing. We have been so educated, so trained by our ancestors, that we refer every thought, every action to glory and to virtue.

As to inflame the minds of the audience, and bend them to whatever purpose the subject requires, is by far the greatest of all glory to an orator, we must allow that he who is deficient in this power, fails in what would have been of the greatest consequence to him.

Ex quibus quædam.

What did Africanus want from me? Nothing certainly, nor I from him; and yet I, from admiration of his virtues, loved him; he, in his turn, from some opinion he might probably entertain of my manners, loved me.

You will not call me king hereafter, lest you should be laughed at; unless probably you think this is to be a king, so to live, as to submit not only to no man, but to no passion; to slight every irregular inclination; to want neither gold nor silver, nor any thing else; to think freely in the senate; to consult the good of the people more than their inclinations; to submit to no one; to oppose many; if you think this is to be a king, I confess that I am one.

Fungor, fruor.

Use the good while it is present, seek not for it when it is absent.

If we grieve for this, that we are not now permitted to enjoy him, that is a misfortune which we should bear patiently.

No one has lived too short a time, who has discharged the perfect duties of perfect virtue.

I use that power to protect the good against the madness of the abandoned.

There are not more than three or four left, who are under the same calamity; why do they not enjoy the same mercy?

I fol-

dolorque fugio qui ut careo omnis perperior possum
ego ita a majores institutus atque imbutus sum ut
omnis consilium atque factum ad dignitas et ad vir-
tus refero.

Cum ex omnis orator laus longe ille sum magnus in-
flammo animus audio et quocunque res postulo
flecto qui hic virtus careo is is qui magnus sum de-
sum fateor.

Quis Africanus indigeo ego minime hercle ac ne ego
quidem ille sed ego admiratio quidam virtus is
ille vicissim opinio fortasse nonnullus qui de meus
mos habeo ego diligo.

Quare neque ego rex post hic dico ne derideo nisi forte
regius tu videor ita vivo ut non modo homo nemo
sed ne cupiditas ullus servio contemno omnis libido
non aurum non argentum non cæter res indigeo in
senatus sentis libere populus utilitas magis consulo
quam voluntas nemo cedo multus obisto si hic
puto sum regius ego rex confiteor sum.

Bonum utor dum adsum cum absun ne requiro.

Si is doleo quod is jam fruor ego non licet noster sum
is malum qui modice fero.

Nemo parum diu vivo qui perfectus virtus perfectus
fungor munus.

Is ego utor autoritas pro salus bonus contra amentia
perditus.

Neque plus quam tres aut quatuor reliquus sum qui
similis in calamitas sum cur misericordia similis non
fruor.

In

I followed your advice, how I should behave to Cæsar in things of the greatest consequence.

Nature induces us to favour those who are entering upon the same dangers which we ourselves have gone through.

Whose assistance should we rather use than your's, philosophy, who hast bestowed on us tranquillity of life, and taken away the fear of death?

We procure large and wild beasts by hunting, that we may both feed on them, and be exercised in hunting, in the likeness of warlike discipline.

For whose sake will any one say this world was created? Certainly for those living creatures who are endowed with reason; those are men.

We see that every benefit we receive, the light we enjoy, the life we breathe, are given to, and bestowed upon us, by Jupiter, the best, the greatest.

He declared that he would follow my advice, and Pompey's, in every thing; and that he would endeavour to reconcile Pompey and Crassus.

After having enjoyed uninterrupted felicity, he quitted this life more opportunely for himself than his fellow-citizens.

This part then is left for you, this action remains to be accomplished; here you must exert yourself to establish the commonwealth; and may you in particular enjoy it with the highest tranquillity and ease.

This in the first place is to be blamed, that they use a most captious species of argument, and what is usually utterly disapproved of in philosophy.

They agree that there is something probable, and as it were verisimilar; and that they will use that as a rule in action, reasoning, and discoursing.

So generous indeed are you to your friends, that those persons who partake of your favours, sometimes seem to me more happy, than you who confer so many on them.

When we call corn Ceres, and wine Bacchus, we use a familiar kind of speech; but do you think any one

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In magnus res quinam modus ego gero adversus Cæsar
usus tuus consilium sum.

Natura affero ut is faveo qui idem periculum qui ego
perfungor ingredior.

Qui igitur potius opis utor quam tuus Philosophia qui
et vita tranquillitas largior ego sum et terror mors
tollo.

Immanis et ferus bellua nanciscor venor ut et vescor is
et exerceor in venor ad similitudo bellicus disci-
plina.

Qui causa quis dico efficio mundus, is scilicet animans
qui ratio utor hic sum homo.

Commodum qui utor luxque qui fruor, spiritus que
qui duco a Jupiter bonus magnus ego do atque im-
pertio video.

Is affirmo ille omnis in res meus et Pompeius concilium
usus daturusque opera ut cum Pompeius Crassus
conjungo.

Perpetuus felicitas utor ille cedo e vita, suus magis
quam suus civis tempus.

Hic igitur tu reliquus pars sum hic resto actus in hic
elaborandus sum ut respublica constituo isque tu
imprimis cum summus tranquillitas et otium per-
fruor.

Primum quidem hic reprehendo quod captiosus genus
interrogatio utor qui genus minime in philosophia
probo soleo.

Volo probabilis aliquis sum et quasi verisimilis isque
sui utor regula et in ago vita et in quæso ac dissero.

Tribuo tu quidem tuus ita multus ut ego beatus ille
sum videor interdum qui tuus liberalitas fruor quam
tu ipse qui ille tam multus concedo.

Cum fruges Ceres vinum Liber dico genus ego qui-
dam sermo utor usitatus sed ecquam tam amens
sum

one so mad as to believe that that is a God which he feeds upon.

For any one to commit his thoughts to writing, who can neither digest nor explain them, nor engage the reader by any pleasure, is the part of a man unreasonably abusing his leisure, and his learning.

In our greatest prosperity we should principally take our friends advice, we should then pay them greater deference than before; at that time also, we should take care not to open our ears to flatterers, nor permit ourselves to be flattered, by which we may be easily deceived, for we then think ourselves such as deserve praise; from whence arise innumerable faults, when men puffed up with self-conceit are shamefully laughed at, and are perpetually blundering.

Though you should be approved of by the eye of the multitude, yet I would not have you depend upon their opinion, nor judge that most excellent which they think is; but you must use your own reason, and if you can truly acquire your own approbation, then you will not only have gained the mastery of yourself, but also of all other persons, and all other things.

Little children at first lye in such a manner as if they were without life, but when they have acquired a little strength, they employ their active principle and senses, and endeavour to raise themselves up; and they use their hands, and know by whom they are nursed; and in the next place they are pleased with those of the same age, and like to associate with them, and join in their play, and delight to hear stories.

Mereor cum.

It was a well-known saying of Cato's, That some persons, bitter enemies, deserved much better of them than those friends who seem pleasing.

Why should you interfere, quite against the inclination of those whom the law will have to be chiefly con-

con-

sum puto qui ille qui venor Deus credo sum.

Mando quisquam literæ cogitatio suus qui is nec dispono nec illustro possum nec delectatio aliquis allicio lector, homo sum intemperanter abutor et otium et literæ.

In secundus res maxime sum utendus consilium amicus hicque magnus etiam quam ante tribuo autoritas idem tempus cavendus sum ne assentatio patefacio auris nec adulo ego sino in qui fallo facilis sum talis enim ego tunc sum puto ut jus laudo ex qui nascor innumerabilis peccatum cum homo inflatus opinio turpiter irrideo et in magnus vector error.

Tu si in oculus sum multitudo tamen is iudicium sto nolo nec qui ille puto is tu puto pulcher tuus tu iudicium sum utendus tu si recte probo placeo tum non modo tu tu vinco sed omnis et omnis.

Parvus primus ortus sic jaceo tanquam omnino sine animus sum cum autem paulum firmitas accedo et animus utor et sensus connitorque ut sui errigo et manus utor et is agnosco a qui educo deinde æqualis delecto libenterque sui cum hic congrego doque sui ad ludo fabellaque auditio ducor.

Scitem est ille Cato multo bene de quidam acerbus inimicus mereor quam is amicus qui dulcis videor.

Cur tu interpono invitus is qui maxime lex consultus sum volo cur de qui in provincia non bene mercor
is

consulted? Why should you evidently endeavour to ruin those, of whom you have not deserved the best in the province?

Quibuscumque Verbis.

What is this wonderful perversity in mankind, to live upon acorns, when bread is found out?

Innumerable arts have been found out under the instruction of nature, whom reason imitating, has cunningly acquired things necessary to life.

When these letters were read, I was of the same opinion as every one else; that you should come with all your forces to Corfinium.

You know the rest of them, who are such fools, that when the government is ruined, they seem to hope that their fish-ponds will be safe.

I sent for him by letter from Capua, with the army which was with him; and when this letter was read, he immediately flew to the city with incredible alacrity.

What is so correspondent to nature, as for old men to die, which happens even to young ones while nature is averse and resists?

The Parthians have passed the Euphrates, under the command of Pacorus, son of Orodis, king of Parthia, well furnished with supplies of all sorts.

How pleasing ought that journey to be, which when we have finished, there will be no future care, no future uneasiness?

As a calm at sea is perceived, when not the least breath of air moves the waters; so a calm and placid state of the mind is discerned, when there is no disquietude by which it can be moved.

The Carthaginians were cheats and lyars, not by nature, but by the situation of their country; because, in consequence of their ports, during their various and different intercourse with merchants and strangers, they were called, by a love of gain, to a love of fraud.

When

is nunc plane conor evertore.

Qui sum in homo tantus perversitas ut invenio fruges
glans vescor?

Ars innumerabilis reperio doceo natura qui imitor ra-
tio res ad vita necessarius solertia consequor.

Hic ego literæ lego in idem opinio sum qui reliquus
omnis tu cum omnis copia ad Corfinium sum ven-
turus.

Cæter nosco qui ita sum stultus ut amitto res publica
piscina suus sum salvus spero videor.

Ego literæ is Capua accersio cum ille exercitus qui
tum sui cum habeo qui hic literæ lego ad urbs con-
festim incredibilis alacritas advolo.

Quid sum tam secundum natura quam senis emorior
qui idem contingo adolescens adverfor et repugno
natura?

Parthus Euphrates transeo dux Pacorus Orodes Parthus
rex filius cunctus refertus copia.

Quam iter ille jucundus sum debeo qui conficio nullus
reliquis cura nullus sollicitudo futurus sum.

Ut mare tranquillitas intelligo nullus ne parvus qui-
dem aura fluctus commoveo sic animus quietus et
placatus status cerno cum perturbatio nullus sum
qui moveo possum.

Carthageniensis fraudulentus et mendax non genus sed
natura locus quod propter portus suus multus et va-
rius mercator et advena sermo ad studium fallo stu-
dium quæstus voco.

Cum.

When the mind, after every virtue is known and understood, ceases to indulge and submit to the body, and has got over all fear of pain and death, and engages in the worship of the Gods, and the practice of pure religion, what can be said, or thought happier than that?

When Democritus had lost his eyes, he could not indeed distinguish black and white, but he could distinguish good and evil, just and unjust, honourable and lawful, useful and useless, great and little, and could live happy without a variety of colours, but not without the knowledge of things.

Let us go out of life joyful, and thankfully submit, and think ourselves discharged from prison, and relieved from our bonds, that we may return to our everlasting and proper habitation; and let us be of such a disposition, as to consider that day which is dreadful to others, as happy to us; let us regard nothing as evil, which is appointed by the immortal Gods, or nature, the parent of all; for we are not framed or created without design, nor by chance, but there was truly some certain power, which had in view the happiness of mankind, nor framed and supporting a being, which, when it had compleated all its labours, should sink into the misery of eternal death: rather let us believe that there is a haven, and a refuge prepared for us, to which I wish we may proceed with a flowing sail; but if we are delayed by opposite winds, we must necessarily arrive there a little later.

Passivis aditur.

The traveller is not always killed by the thief, but sometimes the thief by the traveller.

I am not ignorant in what danger I shall live amongst so great a crowd of wicked men, when I see that I must wage perpetual war against every bad person.

As

Cum animus cognosco percipioque virtus a corpus obsequium indulgentiaque discedo omnisque mors dolorque timor effugio cultusque Deus et purus religio suscipio quis is dico aut cogito possum beate.

Democritus lumen amitto albus scilicet et ater discerno non possum at vero bonus malus æquus iniquus honestus turpis utilis inutilis magnus parvus possum et sine varietas color licet vivo felix sine notio res non licet.

Exeo e vita lætus et ago gratia pareo emitto que ego e custodia et levo vinculum arbitror ut in æternus et plane in noster domus remigro isque sum animus ut horribilis ille diee alius ego sanctus puto nihil in malum duco qui sum vel a Dii immortalis vel a natura parens omnis constituo non enim temere nec fortuito satus et creatus sum sed profecto sum quidam vis qui genus consulo humanus nec is gigno aut aleo qui cum exantlo omnis labor tum incido in mors malum sempiternus, portus potius paro ego et perfugium puto qui utinam velum passus perveho licet fin reslo ventus rejicio tamen idem paulo tarde refero necesse sum.

Viator non semper a latro nonnunquam etiam latro a viator occido.

Non sum nescius quantus periculum vivo in tantus multitudo improbas cum ego unus cum omnis improbus æternus video bellum esse susceptus.

Ut

As your opinion is of any one's morals; so you may form a judgement of what he has, or what he has not done.

Friendship was given by nature, the handmaid to virtue, not a companion to vice; that as virtue when alone, could not attain those things which are most excellent, she might attain them when joined to, and associated with that other.

Fix this in your mind, that that greatness of soul, which is chiefly conspicuous in despising and slighting pain, is of all things most pleasing, and the more so, when unknown to the vulgar, nor seeking for outward assistance, it is satisfied in itself alone; and indeed in my opinion, all things are more commendable which are done without ostentation and popular motive; not that this is to be avoided, for all good offices desire to be placed in a conspicuous situation; but there is no nobler theatre for virtue than our own conscience.

Quorum Participia.

Some one will say, How are these things known to you?

You have certainly heard it said, that the Epicurean philosophers measure all things which men can seek for, by pleasure.

I think, Romans, that I ought to suffer any thing, rather than not behave so in my consulship, that in all my actions and intentions, your behaviour and opinion of me should be applauded.

Cæteri Casus.

The best inheritance which a father delivers to his children, and more valuable than any other, is the glory of virtue and great actions, to disgrace which, is to be adjudged wicked and impious.

The progress of man's life is regular, and the course of nature uniform and simple, and what is fit for it, is given to every part of life, for as weakness is

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ENGLISH EXERCISES. 279

Ut opinio sum de quique mos ita quis ab is factus et non factus sum existimo possum.

Virtus amicitia adjutrix a natura do non vitium comes ut quoniam solitarius non possum virtus ad is qui summus sum pervenio conjunctus et associatus cum alter pervenio.

Hic tu prepono, amplitudo iste animus qui maxime emineo contemno et despicio dolor unus sum omnis res pulcher eoque pulcher si vaco populus neque plausum capto sui tantum ipse delecto quinetiam ego quidem laudabilis videor omnis qui sine venditatio et sine populus testis fio non quod fugio omnis enim benefactum in lux sui colloco volo sed tamen nullus theatrum virtus conscientia magnus sum.

Dico aliquis unde tu hic notus sum.

Audio profecto dico philosophus Epicureus omnis res qui sum homo expeto voluptas meteor.

Ego autem Quirites omnis potius perpetio duco quam non ita gerendus consulatus ut in omnis meus factum atque concilium vester de ego factum consiliumque laudo.

Optimus hæreditas a pater trado liberi omnisque patrimonium præstans gloria virtus qui dedecus sum nefas et impius judico.

Cursus sum certus ætas et via unus natura isque simplex suusque quique pars ætas tempestivitas sum datus ut enim infirmitas puer sum ferocitas juvenis gravitas

is peculiar to childhood, impetuosity to youth, and sedateness to manhood, so the maturity of old age has something natural in it which ought to be perceived in its proper time.

Quibusdam tum.

It is miserable not to be able to deny what is most shameful to confess.

In the first place it is inconvenient to be cheated; in the second place, it is foolish; in the third, shameful.

The origin of the soul can be found in nothing earthly; for in the soul there is nothing mixed or concrete, and which may seem to be produced or fashioned out of the earth.

I am sensible that I often seem to advance what is new, while I am only repeating what has been formerly said, but known only to few.

Indeed I commend it, though we ought not to be too confident in any thing; for we are often influenced by some pointed conclusion; we hesitate, and alter our opinion, even in clear cases.

I did not begin to philosophize on a sudden, nor have I employed little care and attention on that study; from the early part of my life, and when I least seemed, I was most philosophizing; and this my orations shew, which are filled with the maxims of philosophy.

Ponuntur interdum.

Alas! my dear, my love, to whom every one used to look for assistance, that you, my Terentia, should be thus harrassed, thus humbled in tears and distress, and that that should be done by my fault.

While caution seemed of any service, I was sorry it was neglected; but now, when every thing is ruined, when prudence can be of no service, it seems the only reasonable way, to bear with patience whatever may happen, particularly as death is the end of every thing; and I consulted the dignity

gravitas jam constans ætas sic senectus maturitas naturalis quidam habeo qui suus tempus percipio debeo.

Miser sum is nego non possum qui sum turpis confiteor.

Primum quidem decipio incommodus sum iterum stultus tertium turpis.

Animus nullus in terra origo invenio possum nihil sum enim in animus mixtus atque concretus aut qui ex terra natus atque fixus sum videor.

Ego ego sæpe novus videor dico intelligo cum per-vetus dico sed inauditus plerique.

Laudo is quidem etsi nihil nimis oportet confido moveo enim sæpe aliquis acute concludo labo mutoque sententia clarus etiam res.

Ego nec subito capi philosophor nec mediocris a primus tempus ætas in is studium opera curaque consumo et cum minime videor tum maxime philosophor qui et oratio declaro refertus philosophus sententia.

Hem meus lux meus desiderium unde omnis opus peto soleo tu nunc meus Terentia sic vexo sic jaceo in lacrima et fordes isque fio meus culpa.

Cum aliquis videor caveor possum tum is negligo doleo nunc vero evertio omnis res cum consilium proficiscor nihil possum unus ratio videor quisquis evenio fero moderate præsertim cum omnis res mors sum extremus et ego sum conscius ego quoad licet dignitas

nity of the state in every thing that was in my power, and when that was lost, I endeavoured to preserve its safety.

In one particular mankind are sufficiently agreed, that whatsoever can be imparted without any loss, that should be given even to one we do not know, of which are these common benefits, not to hinder any one from a running stream; to permit any person who desires it, to light his fire at your's; to give faithful counsel to him who asks your advice; which things are useful to those who receive them, and not inconvenient to the giver.

Gerundia five.

We see that children cannot continue quiet, but as soon as they get a little forward, they are delighted with laborious sports, so that they cannot be deterred from them even by blows: and this desire of doing something increases together with their age.

Gerundia in di.

I was considering with myself what I should say in reply, not so much for the sake of confuting you, as of enquiring into those things which I did not perfectly understand.

The vicissitude of night and day preserves animals, supplying one season for acting, another for resting.

It is a bad and wicked custom to dispute against the Gods, whether it is done seriously, or through affectation.

It is not my custom, Romans, at the beginning of a speech, to assign a reason on what account I may defend any one.

You have brought none of these things against Sextus Roscius, even for the sake of objection.

The statues that you procured for me, are landed at Caieta. I have not seen them, for I have not had it in my power to leave Rome; I have sent a person to pay the freight.

ritas respublica consulo et hic amitto salus retineo volo.

Unus ex res satis præcipio ut quisquis sine detrimentum possum commodo is tribuo vel ignotus ex qui sum ille communis non prohibeo aqua profluo patior ab ignis ignis capio si quis volo consilium fidelis delibero do qui sum is utilis qui accipio do non molestus.

Video ut conquiesco ne infans quidem possum cum vero paullum procedo lusio vel laboriosus d lecto ut ne verber quidem deterro possum isque cupiditas ago aliquis adoleasco una cum ætas.

Quis contra dico ego cum ipse meditor neque tam refello tuus causa quam is qui minus intelligo requiro.

Dies noxque vicissitudo conservo animans tribuo aliquis ago tempus alius quiesco.

Malus et impius consuetudo sum contra Deus disputo five ex animus is fio five simulate.

Quirites non sum meus consuetudo initium dico ratio reddo qui de causa quisque defendo.

Qui tu nihil in Sex. Roscium ne objicio quidem causa confero.

Signum qui ego curo is sum ad Caieta expositus ego is non video neque enim exeo Roma potestas ego sum mitto qui pro vestura solvo.

As any one excels in speaking, so he most dreads the difficulty of speaking, the different success of his oration, and the expectations of men.

It is as you say, Antonius, that very many philosophers may lay down no rules for speaking, and yet may have at hand what they should say upon any subject.

Our grief hardly on any account admits of consolation, so great is the loss of all things, and the despair of recovering them.

We have submitted to, and suffered many things which ought not to be borne in a free state; some of us through hopes of recovering our liberty, others from too great a desire of life.

Let us despite all trifles, and place the whole essence of a happy life in strength and greatness of mind; in the contempt of all things human, and the practice of every virtue.

If I had been induced either by any ostentation or a love of disputing, to apply myself to this philosophy in particular, I think that not only my folly, but even my manners and my disposition ought to be blamed.

To this desire of perceiving the truth, is added a certain aiming after pre-eminence, as a mind well formed by nature is willing to obey no one, but him who has a just and lawful power, for the sake of the common good.

When the advantage of choosing is in our power, and when nothing prevents our being able to do what pleases us most, every pleasure is to be taken, every pain is to be avoided; but upon certain occasions, either from duties arising, or the necessity of things, it will often happen that pleasures are to be rejected, and inconveniencies submitted to.

Poetice infinitivus modus.

Desirous of dying, seeking for assistance he calls out,
Who will throw me from the topmost point of the
rock into the salt waves?

Gerundia

Ut quisque bene dico ita magne dico difficultas vari-
usque eventus oratio homoque expectatio perti-
mesco.

Est ut dico Antonius ut plerique philosophus nullus
trado præceptum dico et habeo paratus tamen quis
de quisque res dico.

Sum omnino vix consolabilis dolor tantus sum omnis
res amissio et desperatio recuperō.

Multus qui in liber civitas ferendus non sum fero et
perpeſſus sum alius spes recuperō libertas alius vivo
nimis cupiditas.

Contemno omnis ineptiæ, totusque vis bene vivo in
animus robur ac magnitudo et in omnis res hu-
manus contemptio et in omnis virtus pono.

Ego si aut ostentatio aliquis adduco aut studio certo
ad hic potissimum philosophia ego applico non modo
stultitia meus sed etiam mos et natura condemno
puto.

Hic verum video cupiditas adjungo appetitio quidam
principatus ut nemo pareo animus bene informo a
natura vole nisi utilitas causa juste et legitime im-
pero.

Cum solutus ego sum eligo optio cumque nihil impe-
pedio quo minus is qui magne placeo facio possum
omnis voluptas assumo omnis dolor depello tempus
autem quidam aut officium debeo aut res necessitas
sepe evenio ut et voluptas repudio et molestia non
recuso.

Exclamo auxilium expeto morior cupio

Heu quis salus fluctus mando

Ego ex sublimis vertex faxum.

Gerundia in do.

What he can do in speaking, I have never sufficiently observed, in bawling, indeed, I know he is special stout and expert.

Gerundia in dum.

A short space of life is long enough to live well and honourably.

If praise cannot excite you to act well, cannot fear deter you from the vilest actions?

These men saw not, that as a horse is made to run, an ox to plow, a dog to hunt, so man is made to think and act.

Cum significatur.

I have replied to the principal accusations; I must now reply to the rest.

There is nothing, as some persons think, that I must fear more, than that man consul.

What is better in man than a wise and good mind? we must therefore enjoy this good, if we would be happy; but the goodness of the mind is virtue; it is in this therefore that a happy life is contained.

Is there nothing in the motion and disposition of the body, which nature herself points out as necessary to be observed? As for instance, how any one walks or sits, what may be the turn of any one's mouth or countenance? Is there nothing in these things which we may judge becoming, or unbecoming a liberal mind?

As to your being absent from your friends, you must bear that the easier, because at the same time you escape many and very great uneasinesses.

We must enter into the nature of things, and thoroughly examine what that requires, otherwise we cannot know ourselves; which precept, because it

was

Quis in dico possum nunquam satis attendo in clamo
quidem video bene sum robustus atque exercitatus.

Brevis tempus ætas satis sum longus ad bene honeste-
que vivo.

Si tu laus allicio ad recte facio non possum nec metus
quidem a fœdus factum possum avoco.

Hic non video ut ad cursus equus ad indago canis ad
aro bos sic homo ad intelligo et ago sum natus.

Respondi magnus crimen nunc etiam reliquus respon-
deo sum.

Ego ut quidam puto nihil timeo sum magis quam ille
consul.

Quis sum in homo sagax ac bonus mens bonus is bo-
num fruor sum igitur si beatus sum volo bonum autem
mens sum virtus ergo hic beatus vita contineo ne-
cesse sum?

In motus et in status corpus nihil insum qui animad-
verto sum ipse natura indico quemadmodum quis
ambulo sedeo qui ductus os qui vultus in quisque
sum nihil ne sum in hic res qui dignus liber aut in-
dignum duco.

Qui autem a tuus absom is eo levis fero sum quod
idem tempus a multus ac magnus molestia absom.

Intro sum in res natura et penitus quis is postulo pervi-
deo aliter enim egomet ipse nosco non possum qui præ-
ceptum quia magnus sum quam ut ab homo videor

was superior to what seemed mortal, was attributed to a God.

Those who desire true glory must labour for the common good, must engage in enmities, must submit to troubles for the sake of the state, must dispute with many bold, wicked, and sometimes even with powerful men.

In the next place we must see, since it is sufficiently evident that every one is naturally dear to himself, what is the nature of man, for that is the thing we are enquiring after.

Though I may allow that the events of war are uncertain, yet we must struggle for liberty at the hazard of our lives; for life consists not in breathing, for a slave enjoys it not.

To enter into battle rashly, and engage the enemy hand to hand, is something cruel, and like the beasts; but when occasion and necessity require, we must then fight hand to hand, and prefer death to slavery and disgrace.

We must first see what death itself is, which seems to be a thing so very well known, for there are some who think that the separation of the soul from the body is death; there are others who imagine there is no such separation, but that the soul and body both perish together.

It is not enough to determine what is to be done, or what is not, but we ought also to continue in that which we have determined; but the greater part of mankind, because they cannot persist in what they have resolved, being conquered and enervated by the specious appearance of pleasure, deliver themselves over to the dominion of their passions, nor do they foresee the consequences, on which account, for the sake of mean and unnecessary pleasures, and which they might want without uneasiness, they incur painful distempers, loss, and disgrace, and oftentimes undergo the punishment of the laws.

idcirco assigno Deus.

Qui verus gloria expeto fudo sum hic pro communis commodum adeo inimicitia subeo saepe pro respublica tempestas cum multus audax improbus nonnunquam etiam potens dimico.

Deinceps video sum quoniam fatis apertus sum sui quisque natura sum carus qui fit homo natura is sum enim de qui quæro.

Ut concedo incertus sum exitus bellum tamen pro libertas vita periculum decerno sum non enim in spiritus vita sum sed is nullus sum servio.

Temere in acies verfor et manus cum hostis confingo immane quidam et bellua similis sum sed cum tempus necessitasque postulo decertandus manus sum et mors servitus turpitudineque anteponendus.

Mors igitur ipse qui videor notus res sum quis sum primo sum videndus sum enim qui discessus animus a corpus puto sum mors sum qui nullus censeo fio discessus sed una animus et corpus occido.

Non satis sum judico quis facio non faciove sum sed sto etiam oportet in is qui sum judicatus plerique autem quod teneo atque servo is qui statuo non possum vinco et debilito species voluptas trado sui libido constringo necquid proventurus sum provideo ob ista causa propter voluptas parvus et non necessarius qui etiam careo possum sine dolor tum in morbus gravis tum in damnum tum in dedecus incurro saepe etiam lex poena obligo.

Prius supinum.

He sent to ask for the handsomest vessels which he had seen at his house. He says that he was desirous of shewing them to his engravers; the king, who did not know the man, sent them very readily, without any suspicion.

Posterius supinum.

O the many things grievous to be mentioned, painful to be borne, which I have suffered.

You drank so much wine at Hippias's wedding, that you was next day obliged to vomit before the people of Rome. O shameful thing! not only to be seen, but even to be heard.

What can be so astonishing, as that there should be one person out of the infinite multitude of men, who alone, or with very few, should be able to use that which nature has bestowed on all, or what can be so agreeable to be meditated on, or heard, as an oration adorned and polished with the wisest maxims, and a dignity of words.

Quæ significant.

They think that those anxieties which prey upon the minds of the wicked night and day, are sent by the immortal Gods for the purpose of their punishment.

You wrote me a letter on your birth-day, full of advice and affection, and good sense; Philotimus brought it me the day after he received it from you.

I repeat in the evening what I have said, heard, or done every day.

Quæ autem.

Who is there worthy of the name of a man, who would choose to enjoy that sort of pleasure one whole day?

They

Mitto rogo vas qui pulcher apud ille video aio fui
suus cælator volo ostendo rex qui iste non nosco sine
ullus suspicio libenter do.

O multus dico gravis perpetior asper qui perfero.

Tantus vinum in Hippias (*æ*, 3 *m*.) nuptiæ exhaurio
ut tu necesse sum in populus Romanus conspectus
vomeo postridie. O res non modo video fœdus sed
etiam audio.

Quis sum aut tam admirabilis quam ex infinitus mul-
tudo homo existo unus qui is qui omnis natura
sum datus vel solus vel cum paucus facio possum
aut tam jucundus cognosco atque audio quam sa-
piens sententiâ gravisque verbum orno oratio et
perpolio.

Is ipse sollicitudo qui impius animus nox atque dies
exedo a Dii immortalis supplicium causa importo
puto.

Natalis dies tuus scribo epistola ad ego plenus confi-
lium summusque tum benevolentia tum etiam pru-
dentia is mihi Philotimus postridie quam a tu acci-
pio reddo.

Quis quisque dies dico audio ago commemoro vesper.

Quis sum dignus nomen homo qui unus dies totus
volo sum in iste genus voluptas.

They who have been many years bound with chains, sleep the slower.

By what fate of mine, conscript fathers, shall I say it has happened, that no one has been an enemy to the state these twenty years, who has not at the same time declared war against me also?

He, who when there was a truce agreed upon with the enemy for thirty days, plundered their fields in the night, because a truce of days was agreed upon, not of nights, was very blamable.

Nomina appellativa.

On my leaving Cilicia, when I came to Rhodes, and news was brought me of Hortensius's death, I felt greater sorrow than was generally supposed.

Omne Verbum.

But however I comforted myself with this, that he would see you either at Dyrachium, or somewhere in those places.

I do not hear from you often enough, when you can both easier find persons who are coming to Rome, than I can to Athens; and also you are more certain that I am at Rome, than I am that you are at Athens.

When I was pro-quæstor at Alexandria, Antiochus was with me, and Heraclitus Tyrius, a friend of Antiochus's, was already at Alexandria.

When I sent you that letter which was delivered to you at Canusium, I had no suspicion that you would cross the sea in defence of the state.

There was no day, when I was at Antium, in which I did not know better what was doing at Rome, than those who were at Rome; for your letters in particular informed me, not only of *the news* there, but also of public affairs in general; and not only what would be, but what was expected.

We have heard that there were many persons at Delos who usually bred a great deal of poultry for sale, who

Tarde ingredior is qui ferrum vincior multus annus sum.

Quinam meus fatum P. C. fio dico ut nemo hic annus viginti respublica hostis sum qui non bellum idem tempus ego quoque indico.

Ille qui cum triginta dies sum cum hostis induciæ noctu populus ager quod dies sum pactus non nox induciæ multus pecco.

Cum e Cilicia decedo Rhoda venio et eo ego de Q. Hortensius mors sum allatus opinio omnis magnus animus capio dolor.

Sed tamen hic ego ipse consolor quod non dubito quin tu ille aut Dyrrachium aut in iste locus aspiciam visurus sum.

Nimium raro ego abs tu literæ afferro cum et tu multo facile reperio qui Roma proficiscor quam ego qui Athenæ et certus tu sum ego sum Roma quam tu Athenæ.

Cum Alexandria Proquæstor sum sum Antiochus ego cum et sum jam antea Alexandria familiaris Antiochus Heraclitus Tyrius.

Cum ad tu literæ mitto qui tu Canusium reddo suspicio nullus habeo tu respublica causa mare transeo.

Dies nullus sum Antium cum sum qui dies non beneficio Roma quis ago quam is qui sum Roma etenim literæ tuus non solum quis Roma sed etiam quis in respublica neque solum quis fio verum quis futurus sum indico.

Accipio Delos sum complures qui gallina aleo permultus quæstus causa soleo hi cum ovum inspicio qui

who when they looked at an egg, could generally tell what hen laid it.

Divine reason cannot but have the power of establishing what is right and wrong; nor, because there was no written law to order one man to oppose all the troops of the enemy on a bridge, and to order that bridge to be broke down behind him, shall we therefore think that Cocles did not obey the law and the direction of courage, when he did so. And although in the reign of Tarquin there was no law at Rome against rapes, did Tarquin on that account not act contrary to that eternal law when he offered violence to Lucretia, for there was then reason arising from the nature of things, urging us to what is right, and calling us from what is wrong, which did not begin to be a law when it was committed to writing, but when it first existed; now it existed together with the divine mind; wherefore true and original law, proper to command and to forbid, is the right reason of Jupiter the supreme.

Hi Genitivi.

Arms are of little consequence abroad, unless there is good counsel at home.

Whilst I was walking in my Xystus, and disengaged at home, M. Brutus came to me as usual, along with Atticus.

And in this particular the case of us who are at home, is worse than of those who went away together.

I suppose that you have heard that Publius Clodius, the son of Appius, has been caught at C. Cæsar's house in women's clothes.

How came it into your mind to recall to my memory that you was educated in Lentulus's house?

Let us, Brutus, as we have been left in a manner the guardians of orphan eloquence, since the death of that most celebrated orator Hortensius, keep her secured at home, in a liberal wardship, and let us reject her impudent and ignorant suitors; and preserve her chaste,

qui is gallina pario dico soleo.

Nec ratio divinus non hic vis in rectus pravusque
fancio habeo nec quia nusquam sum scriptus ut con-
tra omnis hostis copia in pons unus adfisto a ter-
gumque pons interfendo jubeo idcirco minus
Cocles ille res gero tantus fortitudo lex atque impe-
rium puto nec si regno L. Tarquinius nullus sum
Roma scribo lex de stuprum idcirco non contra ille
lex sempiternus S. Tarquinius vim Lucretia affero
sum enim ratio profectus e res natura et ad recte
facio impello et a delictum avoco qui non tum de-
nique incipio lex sum cum scribo sed tum cum orior,
orior autem cum mens divinus quamobrem lex
verus atque princeps aptus ad jubeo et ad veto ratio
sum rectus summus Jupiter,

Parvus sum foris arma nisi sum consilium domi.

Cum inambulo Xystus et sum otiosus domus Marcus
ad ego M. Brutus ut consuesco cum T. Pomponius
venio.

Atque hic noster gravis sum causa qui domus sum
quam ille qui una transeo.

P. Clodius Appius filius tu credo audio cum vestis
muliebris deprehendo domus C. Cæsar.

Qui tu venio in mens redigo in memoria noster te
domus P. Lentulus sum educatus.

Nos Brutus quoniam post Hortensius clarus orator
mors orbus eloquentia quasi tutor relictus sum do-
mus teneo is sapio liberalis custodia et hic ignotus
atque impudens procus repudio tueorque ut adultus
virgo

chaste, like a blooming virgin, and protect her to the utmost of our power from the importunity of lovers.

Verum si.

Tolumnius, king of the Veientes, killed four ambassadors of the Roman people at Fidenæ.

Do you think that Triarius is more useful to you than your pasture grounds at Puteoli?

There is at Athens, as I have heard from my father, when he was jocosely and politely laughing at the Stoics in the Ceramicus, a statue of Chrysippus, sitting with its hands stretched out.

If the book shall please you, you will take care that it is both at Athens, and in the other cities of Greece; for it seems capable of throwing some light on our affairs.

Sic utimur.

When Tully returns out of the country, I will send him to you, if you think it will be of any service in the affair.

What irregular passions could be in that man, who, as the very plaintiff has objected, always lived in the country?

He sequestered his son Titius from mankind, and ordered him to live in the country.

Verbis significantibus.

When it was customary every year to export gold to Jerusalem on the Jews account, from Italy and all your provinces, Flaccus forbid by an edict, its being allowable to export it from Asia.

When it was doubtful neither to me, nor my brother, that we should go to Brundisium, we were advised by many, who came from Samnium and Apulia, to take care that we were not intercepted by Cæsar.

virgo caste et ab amator impetus quantum possum prohibeo.

Tolumnius rex Veientis quatuor legatus populus Romanus Fidenæ interimio.

Utilis tu Triarius puto sum possum quam tuus sum Puteoli gramen?

Athenæ ut a pater audio facete et urbane Stoicus irrideo statua sum in Ceramicus Chrysippus sedeo porrigo manus.

Si tu placeo liber curo ut et Athenæ sum et in cæter opidum Græcia videor enim possum aliquis noster lux affero.

Cum Tullius rus redeo mitto is ad tu si quis ad res puto pertineo.

Cupiditas porro qui possum sum in is qui ut ipse accusator objicio rus semper habito?

Titius filius ab homo relego et rus habito jubeo.

Cum aurum Judeus nomen quotannis ex Italia et ex omnis vester provinciæ Hierosolyma exporto soleo Flaccus sanxio edictum ne ex Asia exporto licet.

Cum nec ego nec frater meus dubius sum quin Brundisium contendo a multus qui e Samnium Apuliaque venio admoneo ut caveo ne excipio a Cæsar.

Dico

Ad hunc modum.

I say that Catiline and Anthony met at a certain person's house with their agents.

Verbis significantibus.

The same day I left Capua and staid at Cales, from whence I sent this letter the next day, before it was light.

I wish you would write me word on what day you propose to set out from Rome, that I may inform you where I shall be.

How often has his Father turned you out of his house? How often has he put a guard, that you might not enter the door?

Hirtius has sent me word that S. Pompey had left Corduba, and was fled into hither Spain; that Cnæus was fled I know not where, nor do I care.

I received a packet of letters from Rome, without a letter from you, for which, if you are well and at Rome, I blame Philotimes, and not you.

I know the mildness and equity of your disposition; and I perceive that you have not only brought your name from Athens, but your politeness and good sense.

If Pompey quits Italy, which I expect he intends to do, how would you have me act? And that you may the easier give me advice, I will explain to you, in few words, what I think on both sides.

We were informed, by a messenger from Varro, that he was come from Rome the day before in the evening; and that, had he not been tired with his journey, he would have come to us directly.

Whilst we wish to place poverty upon an equality with riches, even between man and man, why should we drive her away from approaching to the Gods, by introducing expence into religious rites, more particularly when nothing can be less pleasing to God himself,

Dico quidam domus Catilina et Antonius cum sequeſter ſuus convenio.

Is dies Capua decedo et maneo Cales inde hic literæ poſtridie ante lux do.

Qui dies Roma tu exeo puto volo ad ego ſcribo ut certus tu facio quis in locus futurus ſum.

Quoties tu pater is domus ſuus ejicio quoties caſtos pono ne limen intro?

Hyrtius ad ego ſcribo S. Pompeius Corduba exeo et fugio in Hiſpania citerior Cnæus fugio nescio quo neque enim curo.

Accipio Roma ſine epiſtola tuus fasciculus literæ in qui ſi modo valeo et Roma ſum Philotomus duco ſum culpa non tuus.

Noſco moderatio animus tuus et æquitas tuque non cognomen ſolum Athenæ deporto ſed humanitas et prudentia intelligo.

Si Pompeius Italia cedo qui is facio ſuſpicioſus quis ego ago puto et quo facile conſilium do poſſum quis in uterque pars ego in mens venio explicabo brevis.

Nuntio ego a M. Varro venio is Roma pridie veſper et niſi de via fatiſcor continuo ad ego venturus ſum.

Cum paupertas divitiæ etiam inter homo ſum æqualis volo cur is ſumptus ad ſacer adhibitus Deus aditus arceo præſertim cum ipſe Deus nihil minus gratus futurus

himself, than that the way to worship him should not be accessible to all.

Ad eundem.

We have been more moderate than those who never moved from home; wiser than those, who when all their power was lost, did not return home.

Hæc tria.

It is of great consequence in what body the soul itself may be placed; for there are many things in the body which dull, many which sharpen the mind.

It is of great consequence what persons every child hears continually talk at home, and with whom he converses from a boy; in what manner his father, master, and even his mother speak.

In Dativum feruntur.

I like not to complain of life, which many and learned men have done often, nor am I sorry that I have lived, since I have lived in such a manner, that I may think I was not born in vain.

If I require no other reward from the Roman senate and people than an honourable retirement, who would not allow it me? Let them have their honours, their commands, their provinces, their triumphs, their other trophies of excelling glory, let me be permitted to enjoy with a quiet and tranquil mind, the sight of that city I have saved.

It was neither agreeable to myself nor my brother, nor any of our friends, that we should act so that our indiscretion should be hurtful not only to ourselves, but also to the state.

It is lawful for no one to march an army against their country, if indeed we call that lawful, which is allowed by the laws, the custom, and the statutes of our ancestors; for neither is it lawful for every one to do what he can, nor because any thing is not opposed, is it therefore permitted.

Since

faturus sum quam non omnis pateo ad sui colendus
via.

Verecundus sum quam qui sui domus non commoveo
fanus quam qui amitto opis domus non reversion.

Ipse animus magnus refert qualis in corpus locatus
cum multus enim e corpus existo qui acuo mens
multus qui obtundo.

Magnus interest qui quisque audio quotidie domus
qui cum loquor a puer quemadmodum pater pæda-
gogus mater etiam loquor.

Non libet ego deploro vita qui multus et is doctus
sæpe facio nec ego vivo pænitet quoniam ita vivo
ut non frustra ego natus existimo.

Si nullus alius ego præmium a senatus populusque
Romanus nisi honestus otium postulo quis non con-
cedo sui habeo honos sui imperium sui provincia
sui triumphus sui alius præclarus laus insignis ego
licet is urbs qui conservo conspectus tranquillus
animus et quietus fruor.

Nec ego nec frater meus nec quisquam amicus placeo
committo ut temeritas nolter non solum ego sed
etiam respublica noceo.

Licet nemo contra patria exercitus duco si quidem licet
is dico quod lex quod mos maiores institutumque
concedo neque enim qui quisque possum is is licet
neque si non oblo propterea etiam permitto.

Quoniam

Since I have been mentioning money, take care, I beg of you, to settle with Titinius in any way you can; if he does not stand to what he proposed, it is most agreeable to me, that what was imprudently bought should be returned, if it can be done with Pomponias's consent.

It is the duty of a great and wise man, when he accepts the tablet for the purpose of acting as a judge, not to suppose himself alone, nor that whatsoever he may desire is permitted to him, but that he should have regard to law, religion, equity, honour; and banish lust, hatred, envy, fear, and every bad passion, and should consider, as of the highest value, the approbation of his own mind, which we receive from the immortal Gods, and which no one can tear from us; and if this through life shall be our witness of good actions and good intentions, we shall live without fear, and with the highest honour.

His Impersonalibus.

I wish I may see the day when I shall thank you for suffering me to live; as yet I am very sorry for it; but I beg of you to come to me immediately at Vibo.

Verbum impersonale.

Art cannot give them, for they are the gifts of nature.

If I must err in either point, I had rather appear too timid, than not sufficiently prudent.

In nothing else but in nature is that *summum bonum* to be sought for, to which we may refer every thing else.

As this was agreeable to the rest of the company, they went into the wood, and there they sat with great expectation of hearing him.

Let us leave those as incurable, who say that every thing is equally uncertain, as that we know not whether the number of the stars is even or odd.

Probably

Quoniam nummus mentio fio amabo te curo ut cum
 Titinius quisque modus possum transigo si in is qui
 ostendo non sto ego magne placeo is qui male
 emo-reddo si voluntas Pomponia fio possum.

Sum homo magnus atque sapiens cum ille judico causa
 tabella fumo non fui puto sum solum neque fui
 quicunque concupisco licet sed habeo in consilium
 lex religio æquitas fides libido autem odium invidia
 metus cupiditasque omnis amoveo magnusque æsti-
 mo conscientia mens unus qui a Dii immortalis ac-
 cipio qui ego divello non possum qui si bonus con-
 silium atque factum testis in omnis vita ego sum sine
 ullus metus et summus cum honestas vivo.

Utinam ille dies video cum tu ago gratia quod ego
 vivo cogo adhuc equidem valde ego pœnitet sed
 tu oro ut ad ego Vibo statim venio.

Dono ab ars non possum sum enim ille donum natura.

Si in alteruter pecco malo videor nimis timidus quam
 parum prudens.

Nullus alius res nisi in natura quærendus sum ille
 summus bonum quo omnis refero.

Cum placeo idem cæter in silva venior et ibi magnus
 cum audio expectatio confidor.

Ille qui omnis sic incertus dico ut stella numerus par
 an impar nescio quasi desperatus aliquis relinquo.

Probably you will say, what then, do you possess all these qualifications? I wish I did; but however I have endeavoured with the utmost pains from a boy to acquire them.

I judge their lives happy and fortunate, who, in other states, and particularly in our's, have it in their power to enjoy the glory of their past actions, and the commendation due to their wisdom.

Let the members of the community be in the first place convinced of this, that the Gods are the masters and governors of all things; and that every thing which is done, is done by their power, their authority, and their influence.

The Peripatetics have so investigated nature, that they have omitted neither heaven, sea, or earth (to speak poetically) and they have treated also of the origin of things, and the whole universe, so that they have proved many things not only by probable arguments, but also by mathematical demonstration.

Antronius often came to me, intreating me with many tears to undertake his defence, and mentioned that he was my school-fellow in my boyish days, my companion in my youth, and my colleague when questor; he produced many good offices that I had done him, some that he had done me, by which circumstances I judge my compassion was so moved, that I ceased to remember the snares he had laid for me, that I forgot he had sent C. Cornelius to murder me in my own house, in sight of my wife and children, which things had he planned against me only, such is the lenity and tenderness of my disposition, that I could never have withstood his tears and intreaties; but when I reflected on your dangers, the cities, the temples, the boys, the mothers, the virgins, then I refused him; nor him only, an enemy, a parricide, but also those his relations, the Marcelli, father and son.

Fortasse dico quis ergo hic in tu sum omnis utinam quidem sum veruntamen ut sum possum magnum studium ego a pueritia sum elaboratus.

Is ego videor fortunate beateque vivo cum in cæter civitas tum maxime in noster qui cum res gero gloria tum etiam sapientia laus perfruor licet.

Sum hic principio persuasus civis dominus sum omnis res ac moderator Deus isque qui gero is gero vis ditio atque numen.

Natura sic a Peripateticus investigo ut nullus pars cælum mare terra ut poetice loquor prætermitto quinetiam cum de res initium omnisque mundus loquor ut multus non modo probabilis argumentatio sed etiam necessarius mathematicus ratio concludo.

Ad ego sæpe venio Antronius multus cum lacrima supplex ut sui defendo et sui meus condiscipulus in pueritia familiaris in adolescentia collega in quaestura commemoro sum multus ego in sui nonnullus etiam suus in ego profero officium qui ego res iudex ita flecto animus ut etiam ex memoria qui ipse ego facio insidio depono ut jam immissus sum ab is C. Cornelius qui ego in sedes meus in conspectus uxor meus ac liberi meus trucidō obliviscor qui si de unus ego cogito qui mollitia sum animus ac lenitas nunquam mehercule ille lacrima ac precis resisto sed cum ego patria cum vester periculum hic urbs puer infans matrona ac virgo venio in mens ille resisto neque solum illē hostis ac parricidā sed hic etiam propinquus Marcelli pater ac filius.

Participia regunt.

That laurel which is acquired with great hazard, loses its freshness by length of time.

I allow something to your anger, give something to your youth, excuse something for friendship's sake, but yet, unless you establish some mode of life, you will oblige me, forgetting our friendship, to have a regard to my own dignity.

An attention to oratory does not usually arise amongst those who are engaged in war; or are under any restraint, or subdued by kingly government; for eloquence is the friend and the companion of peace, and is, as it were, the child of a well constituted state.

Quamvis in his.

Young men should peruse this orator if any other, for he is capable not only of polishing, but also of fostering the genius.

On all accounts I ought rather to expect letters from you, than you from me; for there is nothing doing at Rome, which I can suppose you desire to know.

It is difficult in philosophy for a man to know a few things who knows not a great many, or indeed in every thing: for you cannot choose a few but from many.

Those peculiarities of character which are not blameable but distinguishing, should be most tenaciously preserved by every one, that we may the easier acquire that gracefulness we all aim at.

Death, conscript fathers, is what I should now even wish for, as I have compleated what I undertook and conducted. These two things only I have to pray for; one, that at my death I may leave the Roman people free; the immortal Gods can grant me nothing greater than this; the other, that every one may receive his recompence as he may deserve of the state.

Participium

Laurea ille magnus periculum pario amitto longus intervallum viriditas.

Permitto aliquis iracundia tuus do adolescentia cedo amicitia sed nisi aliquis modus vita constituo cogo oblitus ego noster amicitia habeo ratio meus dignitas.

Nec in bellum gero nec in impedio ac rex dominatio devincio nasco cupiditas dico soleo pax sum comes otiumque socia et bene constituo civitas quasi alumna quidam eloquentia.

Legendus sum hic orator si quisquam alius juvenus non enim solum acuo sed etiam aleo ingenium possum.

Omnino ego magis literæ sum expectandus a tu quam a ego tu nihil enim Roma gero qui tu puto scio curô.

Difficilis sum in Philosophia pauci sum is notus qui non sum aut plerique aut omnis nam nec pauci nisi e multus eligo possum.

Admodum tenendus sum suus quisque non vitiosus sed tamen proprius quo facile decorum ille qui quæso retineo.

Ego vero P.C. jam etiam optandus mors sum perfungor res is qui adipiscor quique gero duo modo hic opto unus ut morior populus Romanus liber relinquo hic ego magnus a Dii immortalis do nihil possum alter ut ita quisque evenio ut de respublica quisque mereor.

Participium voces.

As ye have ever been desirous of glory, and covetous of praise beyond other people, ye must wipe off that stain which ye received in the former Mithridatic war.

Pertasus nunc.

I am weary of the levity, the flattery, the time-serving selfish disposition of the Greeks.

Natus prognatus.

If we desire to search out the origin of that thing which is called eloquence, we shall find that it arises from the most respectable causes, and flows from the justest reasoning.

Upon this condition are we born, that no one can always be free from evil.

P. Sextius was descended from a parent, a man, as most of you remember, wise, religious, and severe.

He sees me consul, who am descended from the equestrian rank, a way of life which most easily conducts good men to honour and dignity.

En, et ecce.

Whilst I was writing this very night at Calenum, see, messengers, see letters that bring word that Cæsar is at Corfinium, with a resolute army, and eager to fight.

En et ecce exprobantis.

See what the inhabitants of Tyndaris freely declare.

Loci ut.

The Stoics think that wise men are friends to the wise, though they know them not; for there is nothing more amiable than virtue, and whatsoever nation the man may be of who possesses that, he will be loved by us.

I received the billet sealed by you which Anteros brought; I could learn nothing from that of my private

Quoniam semper appetens gloria præter cæter gens
atque avidus laus sum delendus sum tu ille macula
Mithridaticus bellum superior suscipio.

Pertæsus sum levitas assentio animus non officium sed
tempus servio Græcus.

Si volo hic res qui voco eloquentia confidero princî-
pium reperio is ex honestus causa natus atque
bonus ratio profectus.

Is lex nascor ut nemo in perpetuus sum possum expers
malum.

Parens P. Sextius nascor homo ut plerique memini et
sapiens et sanctus et severus.

Equestris orior locus ego consul video qui vita via fa-
cile vir bonus ad honor dignitasque perduco.

Ecce nuntius scribo ego hic ipse noctu in Calenum
ecce literæ Cæsar ad Corfinium cum firmus exerci-
tus et pugno cupio.

En qui Tyndaritanus libenter prædico.

Stoicus censeo sapiens sapiens etiam ignotus sum ami-
cus nihil sum enim virtus amabilis qui qui adipiscor
ubicunque gens a ego diligo.

Accipio a tu signo libellus qui Anteros afferro ex qui
scio nihil possum de noster domesticus res de qui
acerba

private affairs, which gives me the greatest uneasiness, because he who had the management of them is neither there, nor do I know in what part of the world he is.

Temporis ut.

I perceive there has been time enough for you to learn what you are speaking of.

Quantitatis ut.

I have employment enough in healing the wounds which have been given to the province.

Quædam Dativum.

Here Veditius came to meet us with two waggons, a chariot and a pair, a horse-litter, and many attendants.

The whole people went out to meet him with tears and sighs, when he came to the city.

Your servant met me as I was setting out for Antium, and willingly leaving Marcellus's gladiators.

Adverbia comparativi.

I had determined, as I wrote to you before, to send Cicero to meet Cæsar, but I have altered my mind, because I hear nothing of his coming.

I entreat you to direct and regulate every thing by your own good sense, and not to let the persuasions of others draw you away; there is no one who can advise you more wisely than yourself.

Dum et donec.

Philosophy is so far from being commended in the manner it deserves by all, that it is even censured by many.

Dum pro dummodo.

You mentioned nothing to me in that letter about your own affairs, which indeed are not of less concern to

acerba afflictor quod qui is dispenso neque adsum
illuc neque ubi terra sum scio.

Satis video tu ad is cognosco qui dico sum tempus.

Satis habeo negotium in sano vulnus qui sum im-
positus provincia.

Hic Vedius venio ego obviam cum duo effeda et
rheda equus jungo et lectica et familia magnus.

Hic ad urbs venio totus obviam civitas procedo cum
lachrima et gemitus.

Eo ego Antium et gladiator M. Marcellus cupide re-
linquo venio obviam tuus puer.

Constituo ut ad tu antea scribo obviam Cicero Cæsar
mitto sed muto consilium quia de ille adventus nihil
audio.

Tu hortor ut omnis gubernare et moderor prudentia
tuus ne tu aufero alius consilium nemo sum qui sa-
pienter te persuadeo possum tu ipse.

Philosophia quidem tantum absom ut perinde ac de
homo sum vita meritis laudo ut a multis etiam vi-
tupero.

Tu in iste epistola nihil ego scribo de res tuus qui me-
hercule ego non parvus cura sum quam meus valde
metuo

to me than my own; I am greatly afraid lest you should be froze up in winter quarters.

I will undergo every pain, every torment, not only firmly, but even chearfully, provided that dignity and safety may be procured to the Roman people by my endeavours.

Ubi pro quo.

When you returned conqueror from Thessalia to Brundisium with the army, then you did not kill me.

A Lacedæmonian woman, when she had sent her son to battle, and heard that he was killed, said, I bore him for that purpose, that he might be one who would not hesitate to die for his country.

Imagine to yourselves, conscript fathers, this miserable and deplorable spectacle indeed, when that wretched man saw the swords of the russians, before he heard what was the matter.

Many, when they were in the power of the enemy or of tyrants; many in confinement, many in banishment have alleviated their grief by learned studies.

Immortal Gods! what torments did he undergo when all his limbs appeared on fire, nor was he miserable, because that was not absolute evil, he only seemed in great pain; but he would have been miserable, had his life been wicked and flagitious in the midst of pleasure.

Quin jubendi.

But attend, judges, for this is an enquiry concerning Clodius's death.

Ne prohibendi.

Great consideration should be used in erasing or plundering cities, that nothing be done rashly or cruelly.

Conjunctiones copulativæ.

Indeed I never wished before the judges to excite grief or pity, or envy or hatred by speaking.

metuo ne frigeo in hibernus.

Omnis dolor crucitatusque perfero non clum fortiter
sed etiam libenter dummodo meus labor populus
Romanus dignitas salusque pario.

Victor e Thessalia Brundisium cum legio revento ibi
ego non occido.

Lacena cum filius in praelium mitto et interficio audio
idcirco inquam gigno ut sum qui pro patria mors
non dubito occumbo.

Pono ante oculus P. C. miser quidem ille et flebilis
species cum ille miser prius latro gladius video
quam qui res sum audio.

Multus cum in potestas sum hostis aut tyrannus multus
in custodia multus in exilium dolor suus doctrina
studium levo.

Qui Dii immortalis ille cum omnis artus ardeo videor
cruciatus perfero nec tamen miser sum quia summus
is malum non sum tantummodo laboriosus videor at
miser si in vitiosus et flagitiosus vita affluo volup-
tas.

Quin attendo Judex nempe hic sum quaestio de interitus
Clodius.

De evertio diripioque urbs valde ille considero ne quis
temere ne quis crudeliter fio.

Non mehercule unquam apud Judex aut dolor aut mi-
sericordia aut invidia aut odium excito dico volo.

It is not so celebrated an acquisition to understand Latin, as it is shameful to be ignorant of it.

I so commend his genius, as not to fear it, and so approve of it, that I think I should be rather delighted than deceived by it.

Many have been found who were ready to spend not only their money, but also their lives, for their country.

I have now mourned for my country both more grievously and longer than any mother for her only son.

There is no piety towards the Gods, but a worthy opinion of their power and intelligence, while you believe that you must ask nothing of them that is unjust and dishonourable.

When we look upon the sky and contemplate the heavenly bodies, what can be so evident, so clear, as that there is some Deity of most superior intelligence and mind, by whom they are regulated?

They thought that man was in a manner a certain part of the state, and of mankind in general; and that he was connected with men in a certain human society.

Whether then shall the Greek or any foreign nations, or your prætors, your generals, your commanders, determine this?

My dear Atticus, take this from me as a general maxim on a subject in which I have been sufficiently conversant, that there never was poet or orator who thought any one better than himself.

If there is any one timid in great and dangerous affairs, and always rather seeing an unfavourable, than expecting a favourable end to things, I am he: and if this is a fault, I confess I am not free from it.

Nature indeed has allotted death to all men; but virtue is usually sufficient to ward off the severity and the disgrace of the stroke; and this is the peculiar birth-right of Rome and her descendants. Guard this therefore, I intreat you, my countrymen, as an inheritance which your ancestors have left you; although

Non tam præclarus sum scio Latine quam turpis nescio.

Hic ego ingenium ita laudo ut non pertimesco ita probo ut ego ab is delecto potius quam decipio pato possum.

Invenio multus sum qui non modo pecunia sed vita etiam profundo pro patria paro.

Patria elugeo jam et graviter et diuturne quam ullus mater unicus filius.

Nullus sum erga Deum pietas nisi honestus de numen is ac mens opinio cum expeto nihil ab is qui sum injustus ac inhonestus arbitror.

Quis possum sum tam apertus tamque perspicuus cum cælum suspicio cælestisque contempler quam sum aliquis numen præstans mens qui hic rego.

Homo sum censeo quasi pars quidam civitas et universus genus humanus isque sum conjunctus homo humanus quidam societas.

Utrum hic Græcus statuo aut ullus exteris natio an vester prætor vester dux vester imperator.

Accipio a ego meus Atticus καθολικὸν θεωρημα is res in qui satis exercito nemo unquam neque poeta neque orator sum qui quisquam bonus quam sui arbitror.

Si quisquam sum timidus in magnus periculosusque res semperque magis adversus res exitus metuo quam spero secundus is ego sum et si hic vitium sum is ego non careo confiteor.

Mors quidem omnis natura propono crudelitas mors et dedecus virtus propulso soleo qui proprius sum Romanus genus et semen hic retineo quæso Quirites qui tu tanquam hereditas majores vester relinquo quanquam alius omnis incertus sum caducus mobilis virtus sum unus altus defixus radix qui nun-

although all other things are frail, uncertain, and changeable, virtue alone remains most deeply rooted, which no violence can ever shake or remove from its foundation.

We are affected I know not how, with those places wherein are the traces of those whom we love and admire; and indeed my favourite place, Athens itself, does not so much please me by its magnificent buildings, and those exquisite remains of art, as by its recalling to my mind the greatest men, where they were accustomed to dwell, to sit and discourse, and I reflect even on their sepulchres with the utmost attention.

Excepto si.

If you have so determined, that you had rather be for ever absent, than see those things which you dislike; yet you ought to consider this, that, wherever you are, you will be in his power whom you would avoid; and supposing he would readily permit you to live quietly and without molestation, whilst you deprived of your country and your fortune, yet you ought to think with yourself, whether you had rather live at Rome and in your own family, however things may go, or at Mitylenæ or Rhodes.

Et si, tametsi, in principio.

Though I was upon my journey, yet I resolved to steal a little time, that you might not think me inattentive to your commands.

Et si, tametsi, in medio.

Though glory may have nothing desirable in itself, yet it follows virtue as a shadow.

It is a great consolation when you can reflect although things have turned out wrong, that you thought rightly and justly.

What are your sentiments? What are your thoughts, that you do not favour the Bruti? You do favour

the

quam ullus vis labefactor possum.

Moveo nescio quis pactum locus ipse in qui is qui diligo aut admiror adsum vestigium ego quidem ipse ille noster Athenæ non tam opus magnificus exquisitusque antiquus ars delecto quam recordatio summus vir ubi quisque habito ubi sedeo ubi disputo sum solitus studioseque is etiam sepulchrum contemplor.

Si ita constituo ut absum perpetuo malo quam is qui nolo video tamen is cogito debeo ubicumque sum tu forem in is ipse qui fugio potestas qui si facile patior tu careo patria et fortuna tuus quiete et libere vivo cogitandus tu tamen sum Roma ne et domus tuus cujusmodi res sum an Mitylenæ aut Rhodus malo vivo.

Et si sum in cursus tamen surripio aliquis puto spatium ne ego immemor mandatum tuum puto.

Et si nihil in sui habeo gloria cur expeto tamen virtus tanquam umbra sequor.

Magnus consolatio sum cum recordor etiam si secus accido tu tamen recte vereque sentio.

Qui sum iste tuus sensus qui cogitatio Bruti ut non probo Antonii probo qui omnis carus habeo tu odi
qui

the Antonii; do you hate those whom all persons hold most dear? Do you love with the utmost constancy those, whom all persons hate most bitterly?

Ni nisi.

Unless you had said something, you could have heard nothing from me.

In those books we have rightly said that there is nothing good but what is honourable; nothing evil, but what is base.

You mistake, if you suppose that the senate approves of what I say, but that the people are of a different opinion.

Quædam Prepositiones.

Each of the guests at an entertainment repeated poems in honour of some famous men.

We can all of us by a certain silent perception distinguish what is right and wrong in an art, without any art.

Attend, I pray you, to that business, and write me word, both what can be done, and what you think.

For these reasons I suspect that Scapius has wrote something very injurious to Brutus concerning me.

It is necessary that nature herself should judge what is conformable to nature, what is contrary to it.

It is the greatest madness to place confidence in their honour, by whose perfidy you have been often deceived.

Apply yourself to those then, I beg you, from whose writings and philosophy all history, every liberal science, and every elegance of language may be collected.

Why should I speak of his virtue? why of his greatness of mind, his dignity, his firmness, which qualities all learned and wise men declare to be the principal, and some the only good?

So great lustre is there in true glory, so great dignity in greatness of mind and resolution, that these things

qui acerbe omnis odi tu constanter diligo.

Nisi tu aliquis dico nihil sane ex ego quidem audio
possum.

Recte in ille liber dico nihil sum bonus nisi qui honestus nihil malus nisi qui turpis sum.

Erro si senatus probo is qui dico a ego puto populus
autem sum in alius voluntas.

Carmen in epulæ cantitor a singulus convivia de clarus
vir laus.

Omnis tacitus quidam sensus sine ullus ars qui sum in
ars rectus ac pravus dejudico.

Amabo tu incumbo in is res et ad ego scribo quis et
possum et tu sentio.

Hic de causa credo Scapius iniquius de ego aliquis ad
Brutus scribo.

Necesse sum quis aut secundum natura aut contra sum
a natura ipse judico.

Summus amentia sum in is fides spes habeo qui perfidia
toties decipio.

Ad is converto tu quæso ex is enim scriptum et institutum
omnis historia omnis doctrina liberalis omnis
sermo elegans sumo possum.

Quis de virtus is dico quis de magnitudo animus gravitas
constantia qui omnis doctus atque sapiens sumus
quidam etiam solus bonum sum dico.

Tantus sum splendor in laus verus tantus in magnitudo
animus et consilium dignitas ut hic a virtus
donatus

things seem the gifts of virtue, others the favours of fortune.

In prosperity, when every thing flows as we could wish, we must particularly avoid pride, haughtiness, and arrogance; for it is the mark of a weak mind to be immoderately affected either with prosperity or adversity.

Philosophy dispels darkness from the mind, as from the eyes, that we may see every thing above, below, first, last, and middle, and indeed the power which can accomplish so many and such great things, seems to me entirely divine.

I wish those verses were preserved, which, as Cato informs us in his *Origines*, were sung many ages before his time, by each guest at their entertainments, in praise of famous men.

All knowledge is obstructed by many difficulties, and there is that obscurity in things themselves, and weakness in our judgements, that the most learned and most ancient persons have not, without reason, despaired of being able to find out what they desired.

Luxury is the growth of the city; from luxury avarice necessarily arises; from avarice impudence bursts forth; and from impudence every wickedness and bad action is produced; but the country life is the mistress of frugality, diligence, industry.

Not only the real approach of danger is very ruinous to the taxes, but even the apprehension of it; for when the enemies forces are not far off, though there should be no inroad, yet the cattle are left, agriculture is forsaken, commerce is at an end, so that no taxes can be raised either from the customs or the tenths, or the enrollments; on which account the revenue of the whole year is often lost by one report of danger, or an apprehension of war.

Nature has not only adorned man with quickness of apprehension, but also allowed him senses, as guards and messengers, and has revealed to him the ob-
scure

donatus cætera fortuna commodatus sum videor.

In res prosperus et ad voluntas noster fluo, superbia fastidium arrogantiaque magnopere fugio nam ut adversus res sic secundus immoderate fero sum levitas.

Philosophia ab animus tanquam ab oculus caligo dispello ut omnis superi inferus primus ultimus medius video prorsus hic divinus ego videor vis qui tot res efficio et tantus.

Utinam exsto ille carmen qui multus sæculum ante suus ætas in epulæ sum decantatus a singulis convivæ de clarus vir laus in Origo scriptus relinquo Cato.

Omnis cognitio multis sum obstructus difficultas isque sum in ipse res obscuritas et in iudicium noster infirmitas ut non sine causa et doctus et antiquus invenio sui possum qui cupio diffusus sum.

In urbs luxuries creò ex luxuria existo avaritia necesse sum ex avaritia erumpo audacia inde omnis scelus ac maleficium gigno vita autem rusticus parsimonia diligentia iustitia magistra sum.

In vectigal non solum adventus malum sed etiam metus ipse affero calamitas nam cum hostis copia non longe absum etiam si irruptio nullus fio tamen pecus relinquo agricultura defero mercator navigatio conquiesco ita neque ex portus neque ex decumæ ex scriptura vectigal conservo possum quare sæpe totus annus fructus unus rumor periculum atque unus bellum terror amitto.

Homo natura non solum celeritas mens orno sed etiam sensus tanquam fatelles attribuo ac nuntius et res plurimus obscurus et necessarius intelligentia enudo quasi

scure but necessary knowledge of many things; as certain first elements of science; she has also given him a convenient shape of body, and adapted to the human understanding; for whilst she has fixed down other animals to feed, she has set man alone upright, and lifted him up to view the heavens, as his original habitation, and has also so formed the cast of the face, that in that she paints the most hidden disposition; for our eyes, too expressive, speak how our souls are affected.

What is truer than this, that no one ought to be so foolishly arrogant, as to suppose that he is possessed of reason and intelligence, and that there is none in heaven or the world; or that those things which he can scarcely with the utmost power of his reason comprehend, are regulated without reason?

You advise me, Balbus, to remember that I am both Cotta and Pontifex, with a view, I suppose, that I should defend the opinions which we have received from our ancestors concerning the immortal Gods; I will, indeed, defend them, and I always have, nor shall any discourse, either of a learned or an unlearned man, move me from that opinion which I have received from our ancestors, concerning the worship of the immortal Gods.

Induced by these and such like arguments, Socrates sought for no patron at his tryal for his life; nor was he suppliant to his judges, but shewed a manly contempt derived from greatness of mind, and not from pride, and on the last day of his life spoke much upon the same subject; and a few days before, when he might have easily been let out of prison, he would not; and when he almost held the deadly cup in his hand, he spoke in such a manner that he seemed not to be shoved down to death, but to ascend up to heaven; for thus he thought, and thus he taught, that there were two different ways, and a twofold course by which the soul might quit the body; for that those who had debased themselves by groveling vices, and given them-

quasi fundamendum quidam scientia figuraque corpus habilis et aptus ingenium humanus do nam cum cæter animans abjicio ad pastus solus homo erigo et ad cælum quasi domicilium pristinus conspectus excito tum species ita formo os ut in is penitus recondo mos effingo nam et oculus nimis argutus quemadmodum animus afficio loquor.

Quis sum verus quam nemo sum oportet tam stulte arrogans ut in se ratio et mens puto insum in cælum mundusque non puto atque ut is qui vix summus ingenium ratio comprehendo nullus ratio moveo puto.

Tu Balbus cohortor ego ut memini ego ut Cotta sum et pontifex qui eo credo valeo ut opinio qui a majores accipio de Dii immortalis defendo ego vero is defendo semperque defendo nec ego ex is opinio qui a majores accipio de cultus Deus immortalis ullus unquam oratio aut doctus aut indoctus moveo.

Hic et talis adduco Socrates nec patronus quæro ad judicium caput nex judex supplex sum adhibeoque liberalis contumacia a magnitudo animus daco non a superbia et supremus vita dies de hic ipse multus differo et pauci ante dies cum facile possum educo e custodia nolo et cum pœne in manus jam mortifer ille teneo poculum locutus ita sum ut non ad mors trudo verum in cælum videor ascendo ita enim censeo itaque differo duo sum via duplexque cursus animus e corpus excedo nam qui sui humanus vitium contamino et sui totus libido dedo is devius quidam iter sum secludo a concilium Deus qui autem sui integer castusque servo sumque in corpus humanus vita imitatus Deus hic ad ille a qui sum profectus reditus facilis pateo.

Quam-

themselves up to their lusts, would go a desirous road far distant from the mansion of the Gods; while those who had kept themselves free from vice and chaste, and in mortal bodies had imitated the life of the Gods, would find an easy passage back to those from whom they proceeded.

Prep. Ablativum.

Wherefore if you could rightfully plead against him, yet you could not do it holily, because he stood to you in the relation of a parent.

I only beg of you, that since you have always loved me, you would continue in the same affection, for I am the same man; my enemies have only robbed me of my property, not of myself.

He who looks for moderation in vice, acts as if he thought that a man who precipitates himself from Leucas, could stop himself when he pleased; for as that cannot be, so an uneasy and passionate mind cannot retain itself, or by any means stop where it pleases.

Præpositio in compositione.

As soon as Metellus set his foot out of the door, he in a manner excelled all his fellow-citizens in virtue, dignity, and glory.

Verba composita cum A.

He was connected with me and Piso, as well in friendship as in his studies and exercises.

You fly to those natural philosophers who are particularly laughed at in the academy, and from whom even you cannot keep yourself from laughing.

Indeed he will never keep his sacrilegious and impious hands from me.

The eleventh day after I had left you I scrawled out this bit of a note, as I set out from town before day-light.

Separate yourself at length, I beg of you, from those persons with whom the necessity of the times, not your own indigence, have connected you.

We

Quamobrem si jus is possum accuso tamen cum is tu
parens numerus sum is pie facio non possum.

Tantum tu oro ut quoniam ego ipse semper amo idem
amor sum ego enim idem sum inimicus meus meus
ego non ego ipse adimo.

Qui modus vitium quæro similiter facio ut si possum
puto is qui sui a Leucas præcipito sustineo sui cum
volo ut enim is non possum sic animus perturbo et
incito nec cohibeo sui possum nec qui locus volo in-
fisto omnino.

Metellus simulac pes limen effero omnis prope civis
virtus gloria dignitas supero.

Sum enim ego cum et cum M. Piso cum amicitia tum
studium exercitatioque conjunctus.

Confugio ad physicus is qui maxime in acâdemia irri-
deo a qui ne tu quidam jam tu abstineo.

Nunquam profecto a ego sacrilegus manus atque im-
pius abstineo.

Undecimus dies postquam a tu discedo hic litterulæ
exaro egredior e villa ante lux.

Sejuncto tu quæso aliquando ab is cum qui tu non tuus
judicium sed tempus vinculum conjungo.

We are taught by the authority of the laws to restrain all our passions, to protect our own property, to keep our minds, our eyes, our hands from other men's.

The memorial of your nobility is to be fought for, not in the present conversation of mankind, but in the antiquity of records.

One man thinks pleasure his happiness; another money; and yet that may be detached from intemperance, this from avarice.

Can any one say there is no difference between him who is in pleasure and him who is in pain? Or is not he, who does think so, most evidently mad?

All the ancient philosophers, particularly our own, go up to the cradle, because they think that they can most easily distinguish natural pleasures in childhood.

Dionisius, in consequence of his unlawful lust of power, in a manner shut himself up in a prison, and besides taught his daughters to shave, that he need not trust his neck to a barber.

When a certain old man came into the theatre at Athens, none of his fellow-citizens gave him a place in the crowd; but when he came to the Lacedæmonians, who, as they were ambassadors, had a particular place allotted to them, they all rose up, and made room for the old man to sit down; and when a general applause was given them by common consent, one of them said, the Athenians know what is right, but don't choose to practise it.

If there is in mankind intelligence, fidelity, virtue, friendship, whence could these qualities descend upon the earth, but from the Gods above? And as there is in us wisdom, reason, prudence, of necessity the Gods must possess these qualities in a higher degree; and not only possess them, but also use them for the best and greatest purposes.

Doceo autoritas lex coerceo cupiditas noster tueor ab alienus mens oculus manus abstinco.

Non ex sermo homo recens sed ex annalis vetustas eruendus sum memoria nobilitas tuus.

Puto aliquis voluptas sum bonum alius autem pecunia tamen et ille ab intemperantia et hic ab avaritia avoco possum.

Possum ne quisquam dico inter is qui doleo et inter is qui in voluptas sum nihil intersum aut ita qui sentio non aperte insano?

Omnis vetus philosophus maxime noster ad incunabulum accedo quod in pueritia facile sui arbitror natura voluptas possum cognosco.

Dionisius propter injustus dominatus cupiditas in carcer quidam modus ipse sui includo quinetiam ne tonsor collum committo tondo filia suus doceo.

Cum Athenæ ludus quidam in theatrum grandis natu venio in magnus concessus locus is a suus civis nusquam do cum autem ad Lacedæmonius accedo qui legatus cum sum in locus certus concedeo confurigo omnis et senex ille sedeo recipio qui cum a cunctus confessus plausus sum multiplex datus dico es is quidam Atheniensis scio qui rectus sum sed facio nolo.

Si infum in homo genus mens fides virtus concordia unde hic in terra nisi a superi desuuo possum cumque sum in ego concilium ratio prudentia necesse sum Deus hic ipse habeo magnus nec habeo solum sed etiam hic utor in magnus et bonus res.

In pro erga.

As the souls of good men seem to me divine and immortal for many other reasons, so also on this account, because the mind of every one who is wisest and best, so looks forward into futurity, that it seems to regard nothing but what is eternal.

Socrates first called down philosophy from heaven, and placed her in cities, and even introduced her into houses, and obliged her to enquire into life, and manners good and evil.

Tenus gaudet.

When Antiochus was ordered to limit his kingdom to Mount Taurus, he used to say, he was much obliged to the Roman people for enjoying a moderate extent of dominion.

Interjectiones non raro.

Ah ancient house! how different a master art thou now governed by?

O exclamantis, Nominativo.

When Alexander the Great stood before Achilles's tomb at Sigæum, he said, O fortunate young man, who found a Homer to record your valour!

O philosophy, thou guide of life! thou searcher after virtue, thou banisher of vice! of what avail would the life of man be on any account, without thee? Thou hast founded cities; thou hast called mankind, who were dispersed abroad, to social life.

Oh wretched old man! who shall not have perceived, in so long a course of years, that death is to be despised or even wished for, if it conducts him where he shall be immortal.

O miserable, unhappy me! You, Milo, had it in your power to restore me to my country by their assist-

Cum multus alius de causa vir bonus mens divinus ego
atque æternus videor sum tum maxime quod bonus
et sapiens quisque animus ita præsentio in posterus
ut nihil nisi sempiternus specto videor.

Socrates autem primus philosophia devoco e cœlum et
in urbs colloco et in domus etiam introduco et cogo
de vita et mos resque bonus et malus quæro.

Antiochus cum Taurus tenus regno jubeo dico sum
solitus benigne sui a populus Romanus sum factus
quod modicus regnum terminus utor.

O domus antiquus heu quam dispar dominus dominor?

Cum Alexander Magnus in Sigæum ad Achilles tu-
mulus adito, O fortunatus inquam adolescens qui
tuus virtus Homerus præco invenio!

O vita philosophia dux O virtus indagatrix expultrix-
que vitium quis omnino vita homo fine tu sum pos-
sum tu urbs pario tu dissipio homo in societas vita
convoco.

O miser senex qui mors contemnendus sum in tam
longus ætas non video aut etiam opto si aliquo is
deduco ubi sum futurus æternus.

O ego miser O infelix revoco tu ego in patria Milo pos-
possum.

assistance; and shall not I be able to preserve you in it by the same means?

Oh good Gods! what is there long in the life of man, allow him even his utmost time? for indeed I can think nothing long, in which there is any end; for when that comes, then that which is past, is gone from us like a stream, and that only remains which by virtue and goodness we have made our own.

O mad miserable man! who truly never saw the shadow of the honourable, and says he does all this to support his dignity; but where is there dignity but where there is honour? Is it then honourable to keep an army without the public consent? Let him follow his own fortune.

If we are not influenced by the honourable to be good men, but by some advantage or benefit, we are cunning, not good; for what will that man do in the dark, who fears nothing but a witness and a judge? What will he do in a desert place, when he has met with some one feeble and alone, whom he can plunder of a large sum of money? A man naturally just and good, will indeed speak to such a one, assist him, put him in the way; but the man who will do nothing for another, who will measure every thing by his own advantage, you see, I suppose, what he will do; and should he say that he would not deprive him of his life, or take away his money, he could never say that he would not do it, for this reason, because it was naturally base, but because he feared lest it should be known; that is, lest he should suffer. Oh worthy action! at which not only the learned, but also clowns would blush.

Hec, Nominativo.

Has not Anthony been adjudged an enemy? and yet we send ambassadors to him? Alas! unfortunate that I am; why am I obliged to censure the senate, which I have always commended?

Pro

· sum per hic ego tu in patria per idem retineo non possum?

O Dii bonus quis sum in homo vita diu do enim supremus tempus sed ego ne diuternus quidem quisquam videor in qui sum aliquis extremus cum enim is advenio tunc ille qui prætereo effluo tantum remaneo qui virtus et recte factum consequor.

O homo amens et miser qui ne umbra quidem unquam το καλον video atque hic aio omnis facio sui dignitas causa ubi sum autem dignitas nisi ubi honestas num honestus igitur habeo exercitus nullus publicus consilium sui habeo suus fortuna.

Si non ipse honestus moveo ut bonus vir sum sed utilitas aliquis atque fructus callidus sum non bonus nam quis facio is homo in tenebræ qui nihil timeo nisi testis et iudex quis in desertus locus nanciscor qui multus annum spolio possum imbecillis atque solus natura quidem justus vir ac bonus etiam colloquor juvo in via deduco is vero qui nihil alter causa facio et metior suus commodum omnis video credo quis sum acturus quod si nego ille vitam eripio et aurum aufero nunquam ob is causa nego quod is natura turpis iudico sed quod metuo ne emano is sum ne malum habeo. O res dignus in qui non modum doctus rerum etiam agrestis erubesco.

Non sum iudicatus hostis Antonius at legatus mitto.
Heu ego miser cur senatus cogo qui laudo semper vitupero.

Proh, Ah, et Vab.

O ye immortal Gods! why do ye sometimes either connive at the greatest wickedness of mankind, or reserve the punishment of present guilt to a future day?

A P P E N D I X

TO THE

LONGER EXERCISES.

Uſurpantur autem.

THOUGH I in particular am of all others the least qualified to comfort you, ſince I have felt ſo much grief from your troubles that I want comfort myſelf; yet as my concern is far inferior to the bitterness of your ſorrow, I have conſidered it as a duty owing to our friendship, and my affection for you, not to continue ſilent whiſt you are ſo much afflicted.

Adjectiva quæ ad copiam. — Genitivo gaudent.

Italy was then full of Græcian arts, and Græcian learning.

Verba accusandi.

Though you had ungratefully and impiouſly diſclaimed the name of friendship, yet you might have conducted your enmity as is uſual with mankind, not purſued him with fictitious accuſations, not aimed at his life, not charged him with capital crimes.

Sum

Pro Dii immortalis cur interdum in homo scelus magnus aut conniveo aut præsens fraus pœna in dies reservo.

ETSI unus ex omnis minime sum ad tu consolor accommodatus quod tantus ex tu molestia capio dolor ut consolatio ipse egeo tamen cum longe a sumus luctus acerbitas meus absum dolor quam tuus statuo noster necessitudo sum meus que in tu benevolentia non taceo tantus in tuus mæror tamdiu.

Sum Italia tunc plenus Græcus ars ac disciplina.

Quamvis ingrate et impie necessitudo nomen repudio tamen inimicitia homo mos gero possum non fingo crimen infector non expeto vita non caput arcesso.

Sum cum quibusdam.

The same men both envied and destroyed him.

Interdum non.

That power of consoling yourself and others, is in the highest degree your's.

Quæ significant. — In Accusativo raro.

What pleasure can there be in life, if we are to reflect by day and by night, that we are immediately to die?

His impersonalibus.

Why are they angry with me, if I wish they may repent of what they have done?

Dum et donec, pro quamdiu.

They say that our country is to be preferred to our friend, as if they had already proved that his death was servicable to the state.

F I N I S.

FINIS

8 DE59

Is homo ille et invidia et exitium sum.

Is facultas vel tu vel alter consolor in tu summus sum.

Qui possum in vita sum jucunditas cum dies et nox
cogitandus sum jam jamque sum moriendus.

Quis ego succenseo si is opto ut pœnitet is suus factum.

Aio patria amicitia præponendus sum perinde ac si
jam vinco obitus is respublica sum utilis.

F I N I S.

P. Sires
Gules
et Magna
In Comitatu
Buch

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